Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

AT HOME AND ABROAD

JUNE 1935

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Foreword

Mr. Shepherd was formerly in Shaowu, China; he is now on furlough and Rev. Hugh Hubbard of Paotingfu has been taking his place in Lichuan. Miss Lindsay is Principal of the Blanche Kellogg Institute in Puerto Rico. Miss Minto, of Bailundo, West Africa, has been teaching in Currie Institute, Dondi, the same mission; she is now on furlough. Mr. Whitehead is minister of the Vernon Heights Church, Mt. Vernon, N. Y. Darley Downs is mission secretary and director of the Language School in Tokyo, Japan. Mr. Fred Smith is a minister in Newton, Kansas. Clifford Hilliker is minister of the church in Sherburne, New York. Mrs. Carl Worth Elson is President of the Women's Council, Grand Rapids, Michigan.

The article on page 265 sums up the achievements in behalf of those who have entered "the Sunset Years" of Dr. and Mrs. James L. Barton and the Boards of which they have been chairmen so long. It is Dr. Ralph Mugrage of the Ryder Memorial Hospital, Puerto Rico who is faced with the "dilemma" explained on page 271.

Editorial Staff

Enoch F. Bell, *Editor*
(14 Beacon St., Boston)
John R. Scotford, *Associate Editor*
(287 Fourth Ave., New York)
Grace H. Knapp, *Editorial Assistant*

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Continuing the *American Missionary* and the *Missionary Herald*

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Madame Chiang Kai-shek

MADAME CHIANG KAI-SHEK is a graduate of Wellesley College of the class of 1917. In 1927 she married General Chiang Kai-shek, the brilliant young leader chosen by Dr. Sun Yat Sen to be the Generalissimo of the National Forces in the drive to unify China.

From the outset Madame Chiang has been deeply interested in the welfare of the people. With her husband she has travelled over the greater part of China and lived for weeks at a time in difficult and dangerous places. Unlike modern women of her class Madame Chiang prefers to live in the interior where she may study at close range the needs of all classes.

As President of the Kiangsi Christian Rural Service Union and an enthusiastic patron of the National Economic Council, Madame Chiang is devoting her life to removing the adverse circumstances of the masses. The New Life Movement, which was started by General and Madame Chiang, has already swept throughout the nation, conserving the values of China's ancient civilization and preparing the people to become citizens of a modern world. Cultured, socially minded, and possessing great personal charm, Madame Chiang leaves with her visitors a distinct impression of the majesty of China's past, and considerable faith in the present.

The Kiangsi Experiment

By George W. Shepherd

The Chinese Church in social action

IN THE summer of 1933 a group interested in the subject of communism held a seminar at the Kuling summer home of Dr. Lewis Smythe of Nanking University.

"While we are guests on China's soil," said some one, "why not invite General and Madame Chiang Kai Shek and ask them what they think of these opinions?"

The General was away from the mountain at the time, but Madame Chiang attended.

"I think I understand your approach to this subject," she said, "but I would like to ask this question and issue this challenge: what are we Christians doing? Do we Christians not have some responsibility toward the needs of China?"

"We are not an official body."

"Then pass it on to an official body."

The challenge was passed on to the National Christian Council. This body invited its Rural Secretary, Mr. Chang Fu-liang, and myself, missionary of the American Board, to report in October to an enlarged meeting of its Ad Interim Committee in Nanchang, the capital of Kiangsi Province.

A thorough investigation convinced these Christian leaders, assembled at Nanchang, that the government had already embarked upon a program for the improvement of the life of the people, and that the invitation extended to the Christian forces was no political move, but was actuated by a sincere desire to bring well-being to the farmers and workers.

The government leaders argued that the Church and its institutions had men and women of character and training, and that these ought to be released for remolding the life of the people in war-torn Kiangsi and adjoining territory.

"Do you have three hundred young men," asked the Commissioner of Education, "such as are trained in the Union High School in Foochow? Men who could come into the business of rural reconstruction under the government?"

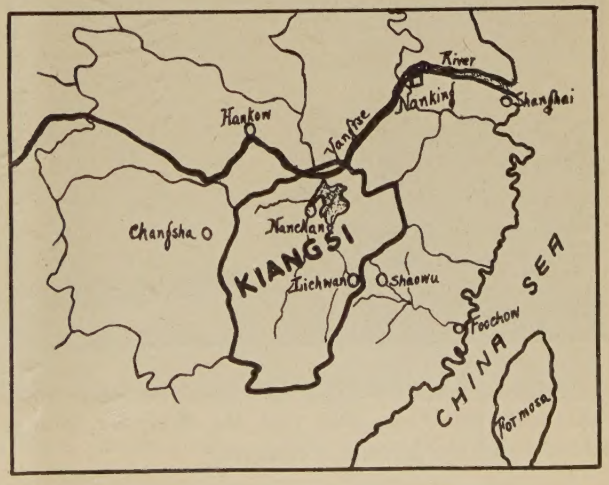
"No! there is only one school in China that is training that type of men: the Union High School in Foochow."

The government of Kiangsi expressed itself as determined to replace crooked politicians and corrupt magistrates with men who have a definite interest in the welfare of the people.

In addition to supplying the government with men and women of integrity and training, the Church decided that it ought to respond to the challenge to help reorganize society in the recovered communist areas, and to lend a hand in working out some of the acute economic and social problems of the toiling masses.

The special October meeting of the Ad Interim Committee of the National Christian Council resulted in the organization of the Kiangsi Christian Rural Service Union, and the National Christian Council, at its semi-annual meeting in November, approved, in general, the plan agreed upon and accepted its guiding principles:

That it should be people-centric, rather than institution- or government-centric; that it should train local leadership; that it should test and adapt results of successful experiments already under way in China; that it should work in a limited area; that it should assist local leaders in carrying out a program within the economic capacity of the people to support; that it should give the Christian religion an important place in serving the whole man and the whole community.



Some members of the Christian Rural Service team

"The central feature of this proposed project is to be the training of indigenous leadership by a traveling normal school of experts through service-in-training and supervision of work.

"The lines of service will include village organization, agricultural extension, public health, the development of village industries, organization of coöperatives, and the teaching of religion.

"At the head of this traveling normal school there will be two executive secretaries, a Chinese and a missionary, who will spend most of their time on the field, directing the work of the project."

George Shepherd, Hugh Hubbard, Pastor Liao, Miss Kan, Mr. Tien, Miss Tsu, Mr. Wei, Mr. Wang, Members of the Lichuan Fellowship

The area selected for work was Lichuan, a *Hsien* forty miles from the American Board Mission at Shaowu. It is impossible to convey to outsiders the depths of human misery which have been accepted as the common lot of almost every human being born into Lichuan society. Through corrupt administration, banditry, and communism the people have been reduced to poverty.

It is a likely place for the Church to tackle the economic, social, and religious problems of the people. They declare that, given peace and security, they can make a living. Any nation might well be proud of such an industrious people.

THE WORKERS

"How shall we finance this work if we call well-trained men? We need doctors, nurses, agriculturists, specialists in industry, chemistry, and rural education. We must have college graduates." The question arose in the deliberations of the Kiangsi Christian Rural Service Union.

"Christianity has a program for China; you are invited to volunteer for service for your keep," was the challenge I was asked to present to the universities.

"Will you come and speak to these boys for two hours?" asked the President of the Central Political Training Academy in Nanking, where

all the diplomats and keymen of the Chinese government are trained. "I want these young men to know what the Church is attempting to do. They are the future leaders of China." I was astounded. Only one other foreigner had even been invited to speak there, Muriel Lester of London, a social reformer.

We had so many volunteers that we were perplexed and surprised. The National Mass Education Movement, of which Dr. James Yen is the director, sent three experts to organize a rural school and direct mass education. Yenching University, through its Department of Political Science, has two men in the village of Lichuan. Ginling College has two women graduates on the field. Nanking Theological Seminary has one of its graduates in charge of religious education under the direction of Professor Frank Price.

The young volunteers were asked to move right out into the villages, live where there were nothing but dirt floors, and to sleep on camp cots or pine planks.

"We had no idea that the people of China lived as these people live," they said; "not even ancient Chinese culture is here, to say nothing about modern China."

"Mr. Shepherd, we don't need $30 [Mex.] a month living expenses; we can live on $20," said some members of the group.

A cluster of Lichuan Villages where the K.C.R.S. is at work.

THE WORKERS' METHODS

How does the group work? I will give you an example or two. The woman physician who came to us, highly recommended by her school, went out into the area and began just by treating disease. But one pair of hands could not wait on all who came to her, so her business was to find out the things she could teach the farmers to do for themselves. When we found that farmers' wives could put drops into their own children's eyes we gave them that training.

"We want to learn to knit," said the countrywomen when questioned.

"Go out into the villages and find out something else they need," we said to the college

Farmers levelling out a playground and experimental garden in one of the Lichuan villages recovered from the Soviets

Loading Passengers and Freight on a Bus for a Recovered Communist District.

girls. And they discovered that none of the women in that area could cut out and make their children's clothes; they had been employing traveling tailors. These tailors had been a pesky nuisance for a few hundred years.

"I don't suppose you can make clothes," we said to the college girls.

"Get us three long tables and see!" And they got those farmer women together and cut out women's garments and children's garments.

No farmer in that district has a kit of tools. No farmer can make or mend his own baskets. We just call in a man to teach them.

We felt that since our Christians here in America are having their financial difficulties we ought to appeal to Chinese Christians to support this work. We were surprised at the response.

"We will give you half your budget of $100,000," said General and Madame Chiang Kai Shek.

"I will give you $5,000," said one man. "If you don't raise your budget come back and I will give you another $5,000." And so on, until that five-year work budget of $100,000 is now practically assured.

FAR-REACHING INFLUENCE

The National Economic Council and the Provincial Government are both deeply interested in the work at Lichuan and expect to utilize methods and materials that may be of value to other communities.

The influence of this experiment upon the national program has far exceeded its intrinsic worth. Springing out of this move toward a fuller life for country dwellers is a widespread determination to abolish corruption and insist upon a fair deal for the toilers.

For the first time in the history of modern China the nation has a sufficient number of technically trained men and women to fill important government positions. It is noteworthy, the proportion of these who are graduates of Christian colleges and universities.

The people in our group are justifying our claim that a man who has had religious experience should have a higher type of character than any other individual in the world. We have institutions in China that are academically the equals of our Christian colleges, but are they producing character? Many in China are ready to argue that they are not.

This first year we have to make our way in religious teaching with the farmers—people who have been Communists for a long period of time. Little booklets by Frank Price on the relationship between citizenship and character make a very good approach. He brings in much of the Christian religion and invites readers to come to special classes which we are organizing everywhere for the definite study of religion.

This project was launched as a venture in Christian faith. We are being given an opportunity to prove that we are followers of our Lord, "who was rich, yet for our sakes became poor, that we through his poverty might be made rich."

Two Trained Agriculturists Making Music Behind a Recently Captured Communist Trench.

Through Honest Eyes

By Martha Lindsay

How life and race look to a West Indian Negro girl

A YOUNG WOMAN who had permission to come into Puerto Rico from the British Virgin Islands for one year to study chose Blanche Kellogg Institute for that year of work, having heard of it from an Episcopal missionary in her island of Tortola.

She was very shy and retiring when she first came to us, but before she left us in December she would talk to me by the hour about conditions among her people and the narrowness of her church, and since she returned to Tortola has written little sketches so that I might try to visualize what she is doing and how she is living.

Here are two of her letters:—

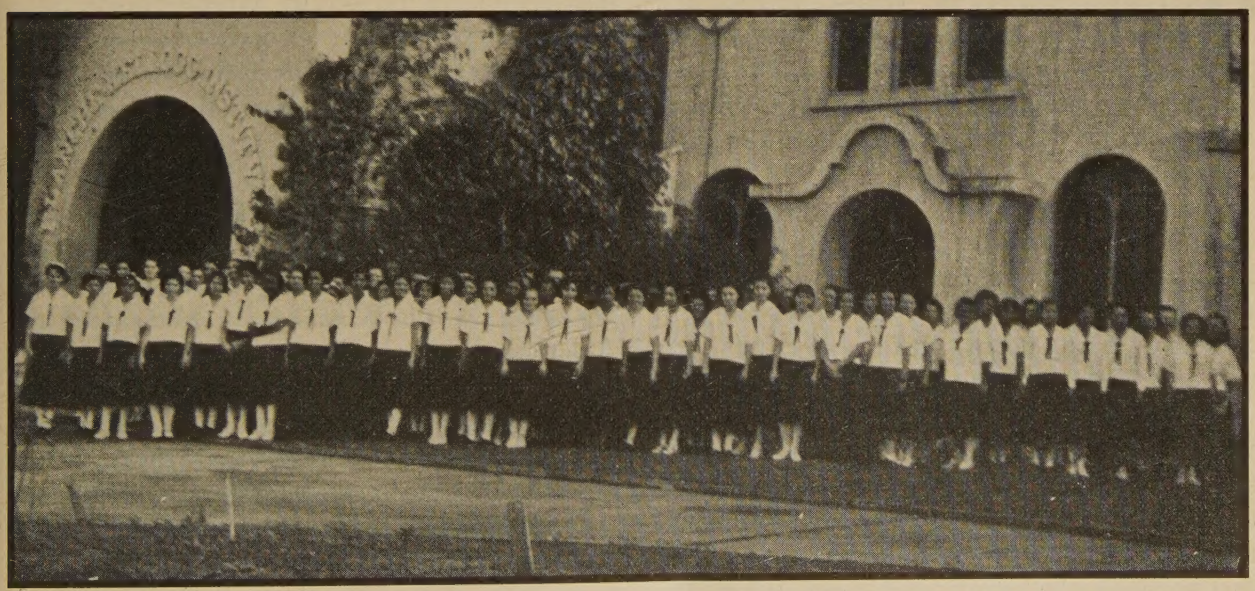
"I think you'd like to know all about us and how we live. Tortola is the biggest of the British Virgin Islands. I don't know the population, but it is supposed to be four thousand.

"The doctor and his wife are English. Both the Anglican priest and the Methodist minister are Englishmen. The white population numbers about twelve, sometimes it is twenty. The last rector of my church, Rev. John E. Levo, has written a few books on the Tortolians. He has been quite flattering in some parts, but I think he dealt fairly with us. He touched on all our weaknesses.

"On the contrary, Rev. James S. Boulton of the Methodist Church wrote on West Indians in general. Of course, to us, the term West Indian does not include the Latin American islands, so you don't know the true West Indian. I think that it is wrong to give false impressions about us. He never said one word about the progress that we have made in spite of the troubles we've had to surmount.

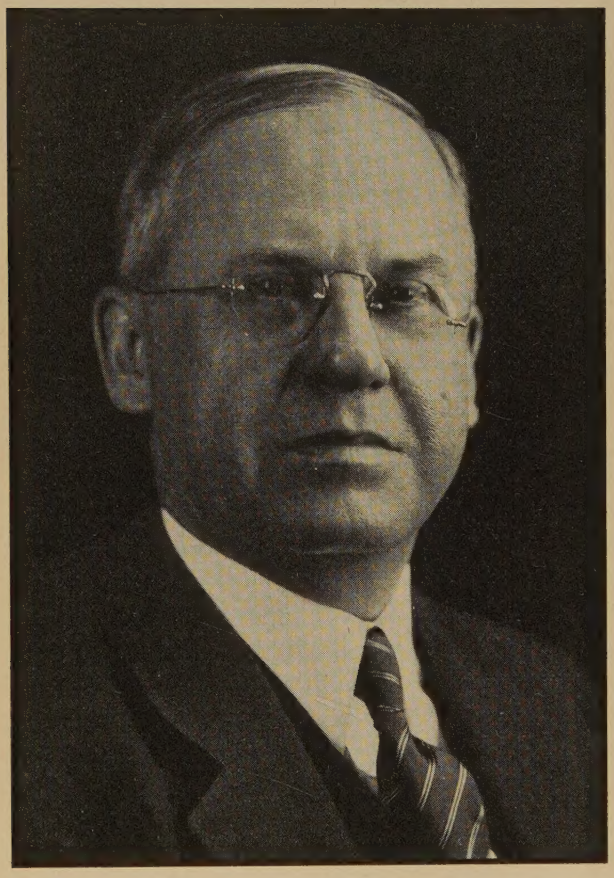
"Generally speaking, the people here are very hard working. In the larger islands rich men own the land and estates. Here almost everyone has a bit of land and grows ground provisions and keeps a cow or two. The people on the smaller islands do lots of fishing. We really are independent of help from England. I think there's more connection between the Virgin Islands and the United States than with England.

"Over three-quarters of the imports are from the U. S. A. We formerly used Danish, English, and American currency. Now we use Danish no more. Don't you [*Concluded on page* 249]



Student Body Blanche Kellogg Institute, Santurce, Puerto Rico

George White Comes to New York



On July 1, George N. White, who for the past ten years has been Alumni Secretary of the American Missionary Association with headquarters in Chicago, will transfer his office to New York City and assume the title of Field Secretary.

As in the past, he will continue to assist the schools of the American Missionary Association in cultivating the financial support of their local constituencies. He will also be associated with Secretary Fred L. Brownlee in the administration of the affairs of the Association.

In addition to these duties, he will devote a very considerable proportion of his time to the seeking out of individuals who may be persuaded to take a personal interest in the Association and the institutions which it maintains. It is expected that through the efforts of George White the number of those who make an annual gift to the Association in addition to their apportionment contributions will be greatly increased. The hope is also cherished that he may discover generous-hearted and far-visioned men and women who will increase the permanent assets of the Association through legacies and other substantial gifts.

No one could be better fitted for this task than George White, for the spirit and aims of the American Missionary Association are incarnated in his mind and heart. His father was a pillar of the First Congregational Church of Atlanta, Ga., who managed to give each of his seven children a college education on a mail carrier's salary.

George was the first-born of a distinguished brood. His education began at Storrs School, which the American Missionary Association then conducted in Atlanta; it was carried further at Atlanta University, where W. E. Burghardt DuBois was then a teacher; and it was completed at the University of Chicago, where he attended numerous summer sessions.

Immediately upon his graduation from Atlanta University in 1903, George White was appointed a teacher in the Burrell Normal School of Florence, Ala., in a locality which has since been made famous by Muscle Shoals. Soon he was made principal. For over twenty years he conducted the school in such a way as to win both the respect and the financial support of the community.

In 1925 he was "discovered" and sent to the Chicago office of the Association. Five years later he broadened his knowledge of Negro life by attending the fiftieth anniversary of the founding of the West Africa Mission of the American Board and by continuing his journey across the entire continent, visiting many mission stations en route.

George White is always keenly aware of the attitudes of other people towards himself. Few men are quicker at "sensing situations." The responsiveness of his nature has given him both a rich sense of humor and a tenderly sympathetic attitude towards others. He can laugh and he

can suffer with greater abandon than most people. The vividness with which each impression registers on his nature makes it possible for him to sway others when he speaks. Audiences receive his humor with joy, but before he is through with them their inner attitudes are likely to experience a change. Few men are more acceptable to our churches as speakers.

But the greater depths of George White's nature are revealed in personal conversation rather than on the platform. His is the gift of understanding. Friendship with him is not an effort but an instinct. Because of the way in which depth speaks to depth, men share with him their inner secrets. He touches men's hearts. The personal contacts which he hopes to make for the American Missionary Association will be rich with inner meaning.

As would be expected of such a man, his family means much to him. His children number five. His oldest daughter, Madeline, graduates from the University of Chicago this June. His second daughter is completing her second year in the same institution, a third is in high school, while the fourth girl and the only son are in grammar school.

The transfer of George White to New York and the election of Judson Cross as president of Tougaloo College mark the end of the district offices of the American Missionary Association.

Aside from George White's work with individuals it is anticipated that in another year the promotional activities of the American Missionary Association will be carried on wholly through the Commission on Missions and the promotional officers of the Home Boards.

Through Honest Eyes

[*Continued from page* 247] think it's nice that we have only one policeman? Why, if there's a prisoner in jail (we don't have one very often) the matron of the jail, she's the policeman's wife, often sends him to do shopping for her. For the past fifty years we've only had one murder case. I suppose that's partly because the law is so rigorous.

"The doctor has quite a lot of work because he's also Commissioner of the Virgin Islands. They have a refrigerator at Government House now. I'm sure you'll laugh at that, but we haven't an ice plant on the Island.

"Our climate is very healthy, very few diseases. I know that ignorance is the cause of many deaths. Because I'm very much interested in the advancement of the Negro race, I'd like to write a paper for you to criticize. I've seen that there's a Negro on the faculty of the New York University. Don't you think that one day we'll be welcomed as brothers among the other races?

"I always feel very happy, whenever I hear or read that a member of the Negro race has done something noteworthy. How angry do I feel when I see how unambitious we are.

"We have so many opportunities. I truly believe that what man has done man may do. We need no better example than Booker T. Washington. As far as I know we are our greatest enemies. Brotherhood and union are greatly lacking because of foolish notions.

"Any Negro may look back with pride on the names of Carver, Dunbar, Robeson and Johnson. We, too, have contributed to the world's great store of knowledge. The leaders of our race bid us onward. What if there be barriers! No one cares for unprogressive people. I know of a community of laborers and workmen whose lot will be ever miserable, they are so contented. With poor standards of living goes along low morals. We can never get along if that's all we put into life.

"I'm sure that everything depends on the way we are going to shoulder our burden. We have to begin by improving our moral tone, making use of every chance and opportunity.

"I have great confidence in a part of my race. Everybody will agree that we have much to be proud of. There has been marked improvement in the Negro race. I hope that one day we'll see clearly the path that lies before us and prove that we are willing to take our place and do the best we can in making this world a better place.

A Church of Seven Thousand Members

By Una Jean Minto

At Bailundo is probably the largest church organization in the world under Congregational leadership. One can scarcely call it a Congregational Church for its members do not know that term. They call themselves *Vakuekongelo lia Yesu Kristie* "Those of the Church of Jesus Christ" or more simply just *Vakuayesu* "Those of Jesus."

This church was founded by Dr. Wesley M. Stover in 1885 when he baptized fourteen young people, the first Christians of the Ovimbundu tribe. The Church grew steadily but slowly in numbers. New converts were put into classes for instruction in Christian principles and conduct, and baptism given only after years of testing.

So it was not until the middle of the last decade that Bailundo church members numbered more than 1000. Since then the growth has been phenomenal, almost unbelievable. In 1934 nearly one thousand were baptized, making a little under 7000 communicants.

ITS PASTORS

It is a statesmanlike task to direct or counsel the working of so great an organization and it demands unfailing wisdom, tact, and understanding. Abraham Ngulu, the revered veteran pastor, was one of the Charter members. He has been a preacher all his life, and was the first Ovimbundu to be given ordination in the year before the Jubilee of 1930.

Four years later the growth of the church demanded a second pastor, and a younger man, Horacio Arao, was chosen and ordained. He is a graduate of Currie Institute, Dondi, and in his many years as church secretary has had a fine apprenticeship in the understanding of both outstation work and church methods. The two missionaries associated with the African pastors are Rev. Daniel A. Hastings and Rev. Richard S. Webb.

Both pastors have homes at the Mission Station which is after all only a little village itself. But the native Christians speak of it as the Ombala, the Capital, for here live their leaders and the missionaries. Here, too, are the schoolhouses and the dormitories for boys and girls of the boarding schools, and here is their beautiful new church built entirely by native Christians under the direction of Dr. Hastings.

ITS OUTREACH

Bailundo is truly only the Capital, for the chief work lies out in hundreds of villages scattered over the plains and nestled in the hillsides of the great county, large as Massachusetts and Connecticut together. Some two hundred and forty of these are Christian, real centers of light amid the surrounding darkness.

Instead of trying to establish a Christian community inside an already corrupt village where evil practices cannot be forbidden, it is the custom to build up a new village on a site where there is good drainage and good water.

In this new out-station, life centers happily and healthily about the adobe meeting-house, which is also the schoolhouse if a teacher can be secured, and about the home of the catechist or preacher.

In many of the older villages where there is an established teacher, he and the catechist work together for the uplift of their community. In place of the orgies of beer-drinking, the wild dances, and the divination ceremonies of the witch doctor which make up the social life of the heathen village, music plays an all-important rôle. The training of the choir becomes the teacher's main joy and recreation.

PASTOR NGULU

A regional communion service is a gala time indeed for these villages. People gather from far and near bringing their food with them; some walk several miles; many stay over night and at the place selected grass huts are built for them.

A pastor and several other leaders from the mission station come Friday and prepare for the Sunday program. The candidates for baptism must be examined and questioned. Evidence of Christian practice as well as knowledge of Christian doctrine is essential to satisfy the native elders.

A single visit to the witch-doctor; underhanded dealings in business; attendance at a beer-drink in a heathen village; any one of these is sufficient to disqualify an aspirant from church membership, and if persisted in might take him from the list of catechumens, for this would be regarded as positive evidence of insincerity in purpose to follow the Jesus way.

There are also the new converts presented by their catechists, to take their stand publicly and receive admonition from some outstanding elder. Christian parents, too, bring their young children to be dedicated.

Choirs from various villages are combined and have a few rehearsals under the leadership of an able chorister. Sometimes an entire evening is given over to music.

The twelve or fifteen hundred people, too many for the village church, are seated out-of-doors, the candidates for baptism in the order of their listed names, the parents with their babies in their section, the choir in its place.

A long grass booth, open on three sides and thatched with green branches and long grass, provides shelter from the tropical sun for the leaders of the service. Here are brought a dozen chairs from the village homes and a table on which the Communion is spread.

The past year Mr. Hastings has made the Evangelists' School a quarterly event of six weeks' intensive [*Concluded on page* 252]

The beautiful new church at Bailundo, built entirely by Native Christians

Keeping Educated in Idaho

Of the twenty-one churches in the Idaho Conference only three number more than two hundred members. The ministers are widely separated from each other and from the rest of the world. Yet they are eager to keep step with the intellectual tides of the time, and to make this possible have devised The Conference Scholarship of the Idaho Conference.

The purpose of this Conference Scholarship is to aid each year one Conference minister to attend a summer term of training in one of the country's leading theological seminaries.

The church whose minister is selected to reap the benefits of the scholarship releases him for a period of three months during the summer following his selection, during which time he receives his salary in full.

The Congregational Home Missionary Society is asked to provide the church in question a suitable summer student supply. The church provides a room for the supply. Nearby ministers are expected to visit the parish frequently, to render such help as may be desired by the church and the student supply.

Every minister of an Idaho church is expected to pay into a scholarship fund the sum of ten dollars per year, though no minister above the age of sixty needs to do this, unless, having recently shared the benefits of the scholarship, he desires to help raise the fund. The sum thus collected will constitute the scholarship fund for the year.

The balance of the cost of the summer term of school not provided for by the scholarship is to be met by the minister who receives its benefits.

The plan is to be administered by a committee of three chosen by the state conference. Terms of tenure are to be so arranged that, after the first election, one member shall be chosen each year.

The minister with the longest term of service in the Idaho Conference who is in full ministerial standing, in full charge of a Congregational church, and is not over sixty years of age, has the first claim, but not a guarantee of selection.

The administrative committee has the right and will be expected to select the person who is to receive the benefits of the scholarship. If it fails to exercise its function then nominations may be made from the floor of the conference and election will then follow.

No minister who plans to leave the Conference within a year after the time he might have received the benefits of the scholarship should accept selection.

The administrative committee must approve the choice of seminary which the recipient of the scholarship plans to attend.

Neither the Idaho Conference nor any other body guarantees that the provisions of this plan will be carried out in the event that the administrative committee fails to secure the coöperation of any individual or church or society involved in its execution.

A Church of Seven Thousand Members

[*Continued from page* 251] work. Classes have been so eagerly sought that the attendance last January was limited to sixty-five.

It is through the training of such leaders that the main work of evangelization is carried on; for they are the ones who live with the people, who know their needs and their problems. Moreover they are masters of the native language in its intricate inner meanings and inflections, and can point their purport with skillful use of Umbundu proverbs and illustrations.

The missionary evangelist, still indispensable, trains these leaders in the knowledge and use of the Bible, in the art of sermon-making, and in the development of clean, sanitary ways of Christian living. He is their whole theological college staff, for most of the three hundred native evangelists have not been able to go to Currie Institute at Dondi.

Most fundamental of all in the task of the missionary is the kindling and feeding in these leaders that divine fire which "cannot be taught but must be caught."

Alma Cooke of Lintsing

By Dorothy P. Cushing

"I *do* wish people here at home could realize how much progress is going on in China today in spite of the reports from the troubled areas," eagerly says Dr. Alma Locke Cooke of Lintsing, as she tells the story of what is being done, in her province at least, to improve conditions.

"Within six years under an able Governor great things have happened in Shantung Province," she declares. "Governor Han Fu Chu has wiped out banditry and the opium traffic. He sent in General Chao Jen Chuan to do this job in our Lintsing area—and he did it! To be sure, it took drastic treatment! It has been quieter and more orderly the last four years than all the ten previous.

"In the opium clean-up both sellers and smokers were punished. As for banditry, well, in the last analysis this is the result of an economic situation. Men make a living by it when other means fail. Then they often become bandits through the use of opium. They need money so badly to buy the drug that they get it by force if necessary."

With a smile in her blue eyes the little doctor actually *brags* about how grown up Lintsing has become! "We have two daily papers, telephones, radios, electric lights, and busses," she says. "Good roads are being built and reforestation plans pushed."

Of excitement, drama, and "romance"—if you can call standing day and night over an operating table "romantic"—Dr. Cooke has had her fill during the fourteen years she has been in China. Single-handed, at one time she cared for wounded soldiers and bandits impartially when for six months she was the only foreign doctor at Lintsing. So, when speaking of bandits and unsettled times, Dr. Cooke knows what she is talking about.

But it is not for these unusual exploits during times of stress and crisis when bandits' heads hang from the city walls that the people of Lintsing love Alma Cooke, but for her steady devotion day in and day out to the hospital and community. She is their friend. They trust her and know that she is tied to them with bonds of genuine affection. Lintsing Hospital is the only medical unit in an area containing approximately two million persons. There are now two Chinese doctors on the staff, Dr. Thomas Wen Lin Tuane, trained at Mukden Medical School in Manchuria, and Dr. Ma.

Dying of lockjaw within ten days of birth thirty-five per cent of the babies in North China end their little lives before they are hardly begun. This is all because of unsanitary and unscientific care at birth, declares Dr. Cooke. Her hospital has the enviable record of never having lost a baby from lockjaw!

"The Maternity Department is growing by leaps and bounds," says Dr. Cooke enthusiastically. "My first year, there were three cases, each succeeding year there was a slight increase to a hundred and twelve in 1934. "But," she adds, "there is no place to put the babies and no room for the mothers except in the open wards with infectious, and all other serious, cases. In the winter time the problem is particularly acute, as the operating room is the only place warm enough for the babies, and if there is an operation scheduled the first thing that must be done is to clear out the array of baby baskets, putting them in the doctor's office, the clinic, the wards, or anywhere else there is space

enough to hold them. Oh, for a maternity building with a nursery!"

At present there is no American doctor or nurses on the staff. Last year the hospital took care of 889 in-patients, including 112 maternity cases and some 12,808 out-patients. When the hospital finally secured a badly needed X-ray machine they had no place to house it. It is interesting, as well as significant, that the County Magistrate came to the rescue by donating the timbers and roof of an old temple—the temple to the God of War!

Far beyond the high gray walls of the city this American woman doctor's name is known. Native ambulances like the one here shown, drawn by bullock, bring in the patients from miles away. When in 1930 Dr. Cooke herself fell seriously ill, local Chinese Christians held daily prayer services for her recovery.

"Fabiola [founder of hospitals in Italy in the fourth century] of old served us no more than this up-to-date doctor doing her bit far behind the scenes where no honors or praise can be expected save that 'well done' which is at once the strength and the inspiration of the daily tasks," said a fellow doctor missionary of Dr. Cooke.

But if no honors were *expected* by this quiet lady, they came just the same. For, when she left for her present furlough, an impressive farewell reception was given her with the County Magistrate, Hsu Tze Shang, the President of the Chamber of Commerce, representatives of the Military, the Kuomintang (Peoples Political Party) and other civic groups present.

At this farewell reception there were many tributes paid her and the inevitable picture taken. In the background is the new civic center built by General Chao Fen Chuan and his soldiers. He wanted Dr. Cooke to take this picture home to America so that we here could see what a forward looking place Lintsing really is. Note the beautiful Chinese architecture and in the front the two familiar laughing lions.

So often, unfortunately, devotion and interest fade away before an onslaught on the pocketbook. The acid test of what Lintsing Hospital and Alma Cooke means to the people in that area came when the hospital was threatened with closing because of lack of funds from America.

The citizens went to work—unwound yards and yards of official red tape and secured permission from the Governor to raise funds contributed by various sections of the Province toward the support of the institution. It meant about $400 from each county. The remainder of the budget the people of Lintsing proper guaranteed to raise.

When Dr. Cooke left Lintsing for furlough there was agitation, too, to raise her salary on the field so she could be retained at Lintsing after her return from America. It takes a person who has really lived in China to fully appreciate this situation.

Farewell Reception, with the new Civic Center built by General Chao Fen Chuan and his soldiers, as a background

All the diseases man is heir to seem to pass before the eyes of Dr. Cooke, but some predominate, such as trachoma, resulting to a large degree from unhygienic living. More and more children are patients in the hospital, brought by parents whose confidence has been won. It may be a little girl with a harelip who weeps tears of joy when she finds herself like other children, or a mother with twin baby boys waiting for final instructions as to their care.

Comedy often comes hand in hand with near tragedy, as in the case of the young wife who cut a great gash in her abdomen because she had boasted to her mother-in-law that she "would show her her heart." Unfortunately her knowledge of anatomy was faulty and she exposed her liver instead.

Dr. Cooke has a particular story which she likes to tell because it is typical of the attitude of "her folks." It is about "my little egg boy," she says with a smile. Today that little egg boy is quite a young man, but when Dr. Cooke first saw him, he was but six years old, a beloved only son with an adorable smile. For several years the child had suffered severe pain. He had been covered with plasters; he had been "needled" by a native doctor with the idea of "letting out" the evil spirit which they believed must be in him; he had taken all kinds of obnoxious concoctions, but to no avail. Still the little body was racked with pain. One day a carter from Lintsing said to the distracted father:

"There is a place in Lintsing where they heal diseases. Dr. Cooke has cured a number of cases that I know about. Why don't you take your son there?"

"Oh," replied the father, "I have heard about that place. They cut out the eyes and hearts of the patients, especially the children and use them to brew strong medicines."

The carter roared with laughter. "Why, I have lived next door to that hospital for years and I have never seen nor heard of any such nonsense."

Finally the father in despair came to look the place over. He even allowed Dr. Cooke to examine the little lad. He had no idea whatsoever of staying and when he heard the fateful word "cut," he seized his precious son and cried, "Come on, we are going home."

Before he left, however, he visited the children's ward and the men's ward. In the latter he found a neighbor convalescing.

The little Egg Boy

"What kind of a place is this?" he whispered.

"Well," replied the man, "I have lain here two weeks and been treated with only the greatest kindness and sympathy. I am quite sure the lady doctor would not suggest an operation if she didn't think it necessary."

Reluctantly the father left his son. The operation was successful and the boy regained good health rapidly, bravely smiling through all the painful dressings and singing happily "Jesus Loves Me."

Two weeks after the small patient had been sent home, he returned with his father. Between them they carried two hundred eggs in a standard oil can. They were good eggs, too, Dr. Cooke affirms. Three weeks later they came again with two hundred more eggs. And so she called him her little egg boy.

"Just before I came on this furlough the father brought another patient to the hospital," says Dr. Cooke. "How is your son?" I asked him. "Why doesn't he ever come to see us?" "Oh," replied the father with a smile, "he is a young man now and he is too bashful to come."

As is many times the case, Dr. Cooke herself comes of a pioneer family. Her father was for years a California home missionary, loved up and down the coast of [*Concluded on page 258*]

The Conference As an Investment

By Robert C. Whitehead

WHAT do the young people who attend the summer conference bring back to the church? Let us draw up a balance sheet, putting in one column the amount of money the church invests in helping pay the expenses of the delegates and in the other column the actual service which the young people give back to the church.

Over a period of six years, seventy young people from the Vernon Heights Church have been registered at the Blair Conference. Allowing for those who return for their second and third years, forty different young men and young women have been exposed to the Blair atmosphere and spirit.

Our expense fund allocates $10 to each delegate. The $700 invested has brought a return of ten or more teachers in the Sunday school; an increased spirit of coöperation within classes in the high school department; a readiness to assume responsibility and leadership in the young people's discussion group.

Each year most of the officers are drawn from the Blair delegation. One young man who served in a responsible position at the conference came back to give effective leadership in a post-college group. The high school teacher who directs the worship in our Sunday school volunteered to assist in furnishing transportation for the delegation.

Singing at Eventide at Blair

As a result of seeing the conference in action, she has a deepened confidence in the capacity of high school age youth to respond to idealistic appeals. Through her influence our young people are effectively related to a county-wide peace movement. So far as our church is concerned, actual service rendered justifies every dollar we have invested.

VALUE NOT IN DOLLARS

But such an evaluation goes wide of the mark. The value of the Blair Conference cannot be translated into dollars and cents, nor into items of service which can be neatly tabulated. The enduring contribution of Blair, or of any other young people's conference, lies in the realm of the unseen and intangible, in the area of life-attitudes and character development.

You sense it, but you cannot put your finger on it. It's the subtle importation of the divine spark from one personality to another; the lodging of an idea, like seed in the soil, which may not come to fruitage for days or months or even years. It is fanning into a blaze some new enthusiasm for finer things. It is a fleeting glimpse of some glorious ideal, which haunts the heart of youth forever.

Instead of asking, "What are these young people from Blair *doing* in the church?" we should ask, "What are they *being* in the church, and out of it?" Has Blair made any difference in the quality of their living?

Many of these young people go on to college and cannot immediately register service in the local church; well, what of it? Has Blair given them anything in the way of convictions and ideals and loyalties, which will help them steer a true course in those years of widening horizons and enlarging experience?

By that test of "being" rather than "doing," Blair ranks as one of the most significant allies

Rev. Robert Whitehead

Pastor of the Vernon Heights Church

of the church. To send back every year a dozen or more young people deeply desiring "to be the best that they can be, for Truth and Righteousness, and Thee," is an achievement which any church ought to welcome with profound gratitude.

Admittedly it is more difficult to evaluate such results. Young people do not talk glibly about deep experiences. On the homeward trip, in their homes, and often in "report meetings" in the church, they are inclined to talk about the good times, the fun and friendship. The heart-searching, soul-inspiring, personality-transforming experiences go too deep for words. Letters to fathers and mothers sometimes reveal these intimate aspects of conference life; occasionally they are shared with the minister in outbursts of confidence.

THE YOUNG PEOPLE'S COMMENTS

For several years I have asked each member of our Blair delegation to write me a personal letter giving a frank expression of what the conference has meant to him. The following sentences illustrate what I mean by "being" instead of "doing."

A boy whose interest in religion was never very keen wrote, "I thought Blair was one of the finest places I had ever been. As a rule I am bored to death with sermons, etc., but up at Blair the talks struck right home and held your interest every minute. I never thought ministers could play ball. It would take all year for me to tell how many other things I enjoyed there."

A girl wrote after her second year, "Blair shows a pattern of what a Christian life should be. It's not easy to apply some of the things, that seemed so simple there, back in the midst of many temptations and the high pressure of amusements and work. But Blair does provide ideals that can get you safely through the year if you do your best, though it's hard at times to be true to the Christ of Blair and have a good time, too."

A first year girl stated, "The conference has taught me the real meaning of church and worship. I've learned the deeper meaning of prayer."

Another first year girl said, "Frankly, I have never spent such a lovely ten days in my life. During the conference there was an atmosphere among the young people which seemed to bind all of us together in the love and fellowship of Jesus Christ. Through our leaders I have found myself coming in contact with God."

A second year girl said, "I think my whole life would lack for something if I hadn't had these years at Blair. Anyone who does not feel nearer to God than ever before during the communion service just can't be human. When I came out I couldn't talk at all. I shall never forget that service as long as I am able to remember Blair, and that will be forever."

These comments from letters written to home folks by two girls are revealing. "One evening we had testimonies from the different kids as to what their religion meant. Mother, when you hear some of the things they said, you can't

imagine how the place gets you. We went home and talked about it for hours. I know you can't realize what this place means."

The other girl wrote of this same evening, "One night they gave a play. It was marvelous and very sad. Of course I cried. The testimonials which were given afterwards were very sincere and wonderful. I didn't dare say a word because my voice was so teary. Afterward I couldn't answer anyone when they spoke. Blair is a real experience."

And this significant statement came from a lad in his first year at college, "My memories of Blair are still vivid. Whole-heartedly I commend the experience to every member of the Young People's group, and especially to all who contemplate going to college, for it will be invaluable in strengthening their moral and spiritual convictions. When they are thrown into the whirlpool of campus life, they will rejoice for such stable influences as Blair furnishes. In one week at Blair they will find all the Christlike qualities which they have admired—true life in concentrated form. For me, Blair pointed the way."

What finer investment can a church make than to expose its young people to influences that make effective the friendship and leadership of Jesus? And if the minister is privileged to attend the conference as a leader, does not his church gain thereby?

A Moment of Study at Blair

If a keener understanding of youth; if a deepened fellowship with some of the choicest spirits of our fellowship; if a stripping of one's religious thinking of all sham, so that youth finds it real; if this is what a church desires of its minister, then my church has benefited from Blair.

Alma Cooke of Lintsing

[*Continued from page 255*] the Golden State. He had planned to go to Africa as a missionary with Walter Weldon Bagster of Angola, West Africa, but health forbade. Dr. Cooke knew from childhood of her father's cherished purpose, so when she sailed for China in 1920 she fulfilled not only her own deep desire but vicariously that of her father. One of her brothers, Weldon Bagster Cooke, was a pioneer aviator in California who flew from 1911 to 1914 and whose first two planes, one of which he built himself, are now placed on exhibition as a memorial at the Oakland Airport.

California was Dr. Cooke's birthplace—Oakland to be definite—and after graduation from the University of California she sampled the business world for a year and then from 1912 to 1914 served under the Hawaiian Evangelical Association in Hawaii. Later, she entered the University of California Medical School from which she came forth in 1920 with her M.D. She had practical experience in the San Francisco Children's Hospital, the San Francisco City and County Hospital and the Fabiola Hospital of Oakland, before she sailed for China, and even then she did not stop her studies, but took special courses in Obstetrics and Gynecology at Peiping Medical College.

How Bad Is Japan?

By Darley Downs

THERE *are* some things that can be said about her that are perfectly true and are pretty bad. Upton Close says the most of them—beside some that aren't true.

No one can feel more bitterly against Japanese militarism than the missionary, who sees what it does to the fine young men he meets in school and Bible class.

But the West sometimes fails to remember that *she* taught Japan modern warfare; and that Japan alone among Oriental nations stands as an acknowledged world power because she showed the world that she could fight.

Can you wonder that the Japanese, seeing their potentially far stronger neighbors overrun and treated with insolent contempt, or at best indulgent condescension, by western nations, look upon their army and navy with gratitude and respect.

When we are asked, "What sort of people are the Japanese, anyway? Do you trust them? Do you feel safe there?" we answer, "They are kindly, friendly, generous, honest, marvelously polite, and possessed of a very noble culture. We do trust them, and we feel safer here than we would in Chicago."

The fact that American and European parents, the past twenty-five years, have let their children from five to eighteen years of age go across the great city of Tokyo to the American School, all alone, is pretty good evidence of the essential decency of the plain people there.

The almost innumerable instances of recovery of lost articles have convinced westerners in Japan that the average Japanese is honest. There are no gangsters, no bank holdups, no kidnapings for ransom in Japan. We know that the human material in Japan is good—just as good as anywhere else on earth.

At the same time, we know the evils in Japan: prostitution; bad industrial conditions; terrible economic, moral, and physical waste through the liquor traffic; suppression of freedom of thought; militarism.

NOT WHOLLY MILITARY

In the face of this admission, consider the following facts.

Japan is not wholly under military control. When Premier Inukai was killed he was succeeded, not by a militarist, but by a notably pacific old gentleman, Viscount Saito. Soon General Araki was no longer even Minister of War.

There are strong reasons for believing big business in Japan is opposed to military domination of the country. Up to 1931 Chambers of Commerce openly opposed the great military expenditures. Note that the head of the greatest business house in the Far East was assassinated by the same group that killed Mr. Inukai. Note that so pacific a man as Dr. Ikki was made President of the Privy Council instead of the Fascist, Baron Hiranuma, who was the vice-president.

These things happen because enormously powerful but quiet forces in Japan, represented chiefly by Prince Saionji, do not propose to give the military extremists a wholly free hand.

The common references to a military dictatorship or a fascist regime in Japan are simply inaccurate. The military branches have very great power in Japan, but she still has constitutional government; the newspapers violently discuss political matters; there are elections, certainly as free from corruption as many in America; and university professors believe enough in academic freedom to suffer for it in behalf of a colleague.

As an example: In 1933 a prominent professor in the law department of the great Kyoto Imperial University was dismissed for radicalism. His colleagues in the department resigned in protest, hoping to secure his reinstatement. He was not reinstated, and nearly the whole law faculty went out with him.

What about industry? We are hearing a great deal these days about coöperatives. Coöperative

credit associations were first organized in Japan in 1275, and there were said to be a million of them operating in 1915. Ninomiya Sentoku organized in 1843 the Hotokusha which worked for many of the things now found in the objectives set forth by Kagawa and the most advanced leaders of the coöperative movement.

There are ten thousand producers' and consumers' coöperatives, mostly the former and mostly suffering from a lack of the real cooperative spirit, but still doing much for the good of Japan's desperately poor farmers. There are twelve definitely Christian coöperatives with 11,586 members.

Treasurer Sakata of the Kumiai Headquarters, himself a prominent Osaka manufacturer, writes of the Gunze Silk Company, whose founder is an earnest Christian, and which produces what is recognized in world markets as the very finest raw silk: "Since the stock is held by the employees, it has the largest number of stockholders of any company in Japan.

"Another special feature of this firm is the appointment of inspectors who have power to call even the head of the company to account if he deviates from the real purpose of the organization, which is the establishment of the Kingdom of God. The head of this part of the work is the Rev. S. Kawai, and it may be safely said that this company can hardly be matched anywhere, even in the so-called Christian countries."

THE MAJOR ACHIEVEMENTS OF CHRISTIANITY IN JAPAN

It has saved souls. I gather saving souls is considered a little old-fashioned in some areas of Congregationalism—not so by its foreign missionaries nor by the indigenous churches. There are 215,000 Protestant Christians in Japan today. And they give two million six hundred thousand yen a year for the work of their churches.

Protestant churches have gained twenty-two per cent in membership during the last five years, largely as a result of the Kingdom of God Movement. Probably half a million Japanese have been baptized in the Protestant churches of Japan since mission work was started there. Surely, if the fifteenth chapter of Luke means anything to us at all, that is a very great achievement.

It has produced great Christians. I don't have to persuade you that Kagawa is a great Christian. I yield to none in my appreciation of Kagawa, but he would want me to tell you that there are many other great Christians in Japan, in their own way quite as significant for the bringing in of the Kingdom there as he.

For example, Dr. and Mrs. Hiromichi Kozaki, Michio Kozaki, Motojiro Sugiyama, Mrs. Kubushiro, Mrs. Gauntlett, Miss Hayashi, Miss Kawai, Bishop Akazawa, Dr. Tada, Mr. Nishio, Mr. Hatanaka, Bishop Matsui, President Abe, Dr. Ibuka, Baron Sato, and Commissioner Yamamuro. There's a thrilling story about each.

Time would fail me to speak of such as Nijima, Honda, Madame Yajima, and Uemura, whose spirits join with the host from all lands in that encompassing "cloud of witnesses" who spur us on "to run with patience the race that is set before us."

Christianity produced the social service movement in Japan. Christian social service institutions form now only a small part of the total, and we should rejoice that government, Buddhist, and other non-Christian agencies are beginning to take their share of the work.

Nevertheless, all agree that missionaries started the movement. The Church supplied all the pioneer leaders in non-Christian agencies, and most of the best individual institutions are still the Christian settlements like ours at Osaka and the fine group of Methodist institutions in Tokyo.

Christianity has produced and still leads the Anti-Vice Movement. The women of the W.C.T.U. led by Mrs. Kubushiro, coöperating with the men of the Purity Society led by Dr. Iso Abe, formerly a Congregational minister, are driving licensed prostitution out of Japan. While innumerable non-Christians have coöperated the credit will be due absolutely to these Christian reformers who still lead.

It produced the temperance movement in Japan, the significant leaders of which are still *all Christians*. Tens of thousands of students and industrial workers are joining the League and becoming personal abstainers.

It produced the peace movement in Japan. It is weak, but far from dead. I heard Baron

Sakatani publicly declare that Gilbert Bowles of the Friends Mission had done more to develop internationalism in Japan than any other person in the Empire.

It has done more than anything else to improve the condition of women. Kagawa told a former secretary of the American Board that this was ninety per cent of the total contribution of Christianity to Japan. He said it had practically ended concubinage in Japan. Modern Japan has seen an enormous change in the public attitude toward the matter. Woman in the family system, in her legal status, in her opportunity for higher education, is coming into a new day of dignity and freedom; and Kagawa is right—Christianity, certainly more than anything else, has brought this to pass.

Christianity has penetrated the whole fabric of Japan's intellectual and moral life. This sort of thing is not susceptible of precise measurement, but it is safe to say that the influence of Christianity on the life and thought of the people as a whole, is enormously out of proportion to the mere four-tenths of one per cent of the population who are baptized Christians. A non-Christian's reverent and sympathetic dramatization of the life of Christ was the most popular play in Tokyo one season a few years ago.

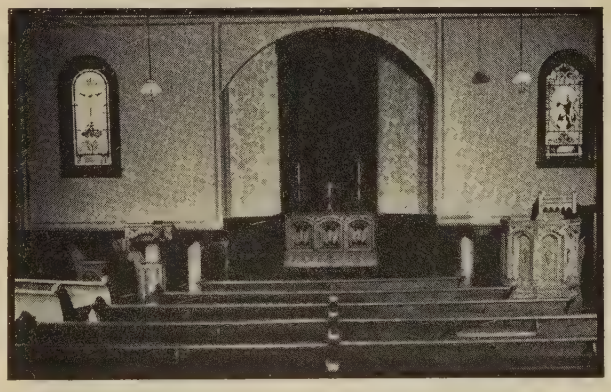
Missions, I honestly believe, are doing more than anything else to prevent war. What else in God's name is America doing to show Japan that it feels toward her anything but suspicion and hostility? Surely, there is no country where friendly interpreters of the best of American civilization are more needed than in Japan; there is no country which more clearly needs and deserves those who can interpret her best to America; and this immensely significant service has been and is still being rendered by the missionaries and the Japanese Christians.

Transfigured Lumber

By Fred Smith

THERE was a time when, by looking at the exterior of the average country church, one could fairly accurately surmise what the interior might be. Both might be described as commonplace. But times are changing. Also, church interiors. At least this is greatly true for a somewhat ordinary looking country church which is situated "way out" in the country at Minooka, Ill., and which is known to the folks around there as The Seward First Congregational Church.

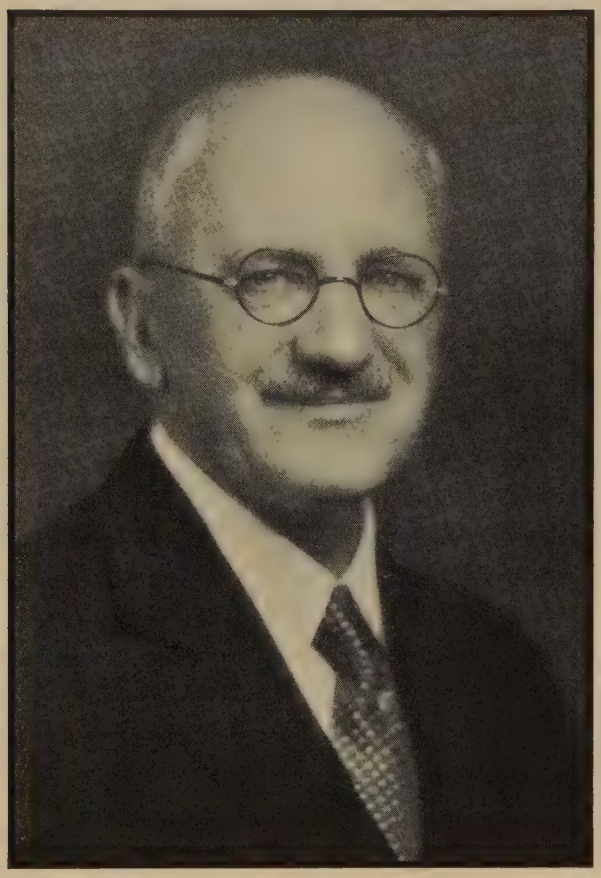
The exterior excites no comment. But when one goes inside there is something that excites comment. Instead of a rostrum, there is a chancel, adorned with furniture that calls for more than a casual glance. It is plain to be seen that it is not factory made. It is the work of a striving artist. When one queries the pastor, Mr. Gudmundsun, concerning it, he tells how a young man, John Gustafson, a victim of the depression, in order to fill in his time went around here and there gathering such lumber as he could obtain which he thought would be suitable for the work he had in mind. This he gathered together, worked at it, with the result that at last the church found itself in possession of a finely wrought lectern and pulpit, and altar. The church interior is a story of transfigured lumber.



Seward First Congregational Church

Lectern, pulpit and altar finely wrought by John Gustafson.

Fred Grey Retires



On March 1 Fred Grey closed forty years of service to our churches, the last fourteen of which were spent as field secretary for the Education Society in the Pacific Northwest. He has confided his life story to R. W. Gammon in the following inimitable fashion:

"As you know, by birth I am English. Of that you have had many evidences from time to time. I have tried to avoid making this fact too apparent, but it is like a bald head—painfully evident every time you remove your hat! However, let that pass.

"My education and training were English. I received my education in a private theological and training school in London. For three years or more I was under the inspiration and leadership of one of the most gracious, cultured and scholarly German tutors that ever lived. He taught me many things, most of all to work at my own studies and to test them out in daily experiment in practical living.

"The curriculum of those years consisted of theology, Christian doctrine, preaching, mission work including much open-air preaching in the streets of London and the provinces of England; the fine arts—poetry, music, and artistic appreciation; the art of making friends; the practice of the presence of God and the art and practice of prayer.

"A little Latin and Greek were mixed up with it—just enough to create a hunger for the treasures of classical culture; last of all, and most important, the ability to finance my own education and training by doing housework, baking bread, mending shoes, and doing secretarial work for the school! Could anyone ever imagine anything like that being called a 'curriculum'?

"The most important part of this training, so far as this prepared me for American life and work, was accompanying Moody and Sankey on their last great tour in Scotland. With them I visited 60 different towns and villages in Scotland, attending their services and being enrolled on their list of volunteer workers and helpers. It was a great and significant privilege—one that I have never ceased to thank God for and one that had profound consequences for my life and work. At the close of that work in Scotland Mr. Moody asked me to come to 'The States'—and here I have been ever since. I arrived in Chicago 1893—the time of the opening of the first 'World's Fair.'

IN THE UNITED STATES

"Yes; I was a year in the Bible Institute—where, I grieve to say, I was a conspicuous misfit! Dr. R. A. Torrey, the Superintendent, somehow couldn't seem to understand why Dwight L. Moody should pick up so many duds in the Old Country and unload them on the States!

"Anyway, I came out to Kansas, where L. P. Broad was Superintendent. He seemed to have a great liking for Bible Institute boys. He had written to Dr. Torrey about me saying, 'Send the young man out; [*Concluded on page* 266]

Dr. Goodsell in India and Ceylon

"Do you have a fan?"

This was a question the members of the Madura Mission often heard Vice-President Goodsell ask during his visit among them the week of March 6-13. For India gave him a very warm welcome indeed, in both senses of the word.

"Dr. Goodsell is in our midst," said children of the Hindu Girls' School at Aruppukottai. See picture! So might have said the pastors and preachers of Ceylon. See picture! And the Madura Mission Sangam, and the group of missionaries and the congregations and the institutions of the district.

"Why did he come?" asked a few. Dr. Goodsell himself answered.

Dr. Goodsell and some Ceylon Mission pastors

"I have come flying to India to get into personal touch with the leaders, workers, and people; to study at first hand the changes and new movements and new organizations on the mission fields; to bring greetings from the American Board and the churches of the U. S. A.; to tell you about the problems, policies, and financial outlook of the Board and the churches; to study the difficulties, failures, successes, trends, hopes and fears of the workers and the institutions on the mission field.

"He asked a lot of piercing questions," writes Edward Nolting of the American College, Madura. "He was quick to see the fundamental problem or point in any situation, thanks to his personal experience of mission work; he wanted to know so much; he stated so clearly the problems and policies of the Board; he has a sense of humor and can tell some good stories; he has a contagious and heart-warming smile; we were inspired and encouraged."

Did Dr. Goodsell ever get cool in India? may be asked. Yes, he did.

"I am on the top of the world," he wrote on March 16. "Bangalore is the highest and the

Mr. and Mrs. Wolsted and two pastors, Manamadura

coolest place I have yet reached in India. After a strenuous month from Allahabad via Delhi, Agra, Nagpur, Madras, Ceylon, and Madura, I have found a restful haven in lovely cool Bangalore: the home of Dr. Max Harrison, our representative on the Faculty of the United Theological College here.

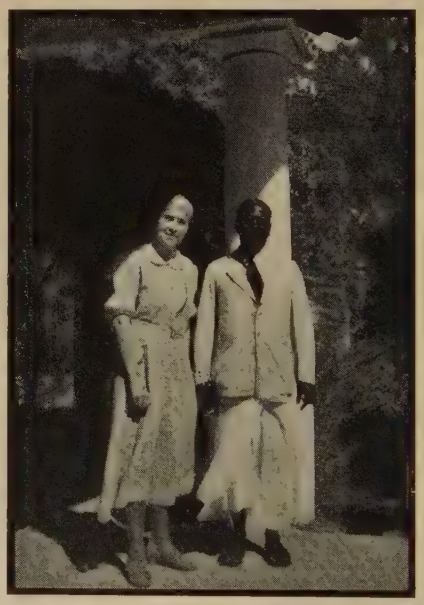
"The College seems to me to be a very lovely place; Dr. Harrison himself is a great scholar, and I certainly have been getting deeper insights as I have talked with him. One of my old Indian student friends whom I knew at the Pacific School of Religion in Berkeley, Calif., in 1926 is on the staff here.

"I am not forgetting the MISSIONARY HERALD as I talk with missionaries who have both kodaks and fountain pens as well as brains."

"The value of such visits," writes Mr. Nolting of Dr. Goodsell's stay in Madura, "cannot be measured by dollars and cents. They make for better understanding, keep us in personal touch; we on the fields come to understand better the situation at home; and you understand better and can more clearly evaluate the work on the fields."

"We have been facing facts and re-thinking our position in a way that has given us a new vision," writes Albert Sitlinger of Jaffna College, Ceylon, where Dr. Godsell stayed March 1-4. "Such visits bring to us a new sense of the unity of our work and make more real that World-wide Fellowship for which we are striving."

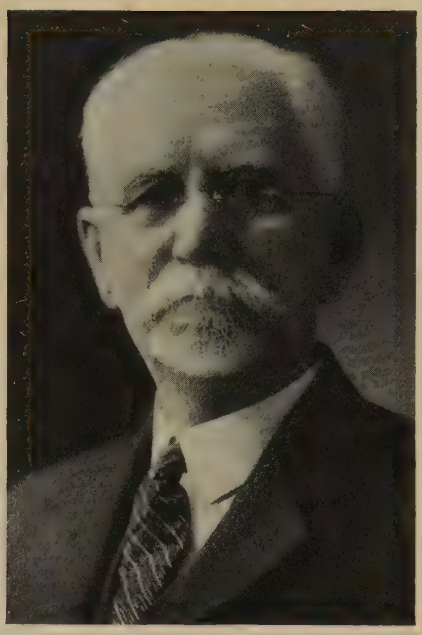
Lloyd Lorbeer and Pastor Welch



Lucy Clark of Uduvil and Pastor Welch, Chairman of Jaffna Church Council

View of the Madura Plain from the mountains of Kodaikanal

For the Sunset Years



Mrs. Barton and Dr. Barton, whose resignations following decades of service in the interests of the Walker Missionary Homes have been most regretfully accepted.

WHAT of the men and women who have, for from forty to fifty years, served their Lord and their brethren in countries thousands of miles distant from their homeland, their families and their friends; who have served under burning tropical suns, or in communities ravaged by war, by famine, and by plague?

For a hundred years it was expected that where these men and women had served they should die, and there they should be buried.

But now the missionaries of the American Board may retire from active service between the ages of sixty-eight and seventy.

Some of these missionaries—and there are fifty-four of those now living who have served forty years or over, and half a dozen who have served more than fifty years—have children or other relatives with whom they can make their homes in this country; but many, in the nature of things, can have no such anchorage.

A REAL HOME

For these veterans, the management of the Walker Missionary Homes, Inc., Auburndale, Mass., has made special provision. Walker Cottage, the oldest and next to the largest of the Missionary Home group of buildings, has been dedicated to this object.

The Cottage has proved inadequate to meet the demand; so, under the leadership and through the tireless efforts of Mrs. James L. Barton, for thirty years manager chairman of the board of managers of the Missionary Home, and by the efforts of the trustees, whose chairman for thirty-five years has been Dr. James L. Barton, it has been remodeled and a substantial addition made.

A legacy from Mrs. Helen Osborn Gary, supplemented by generous gifts from living friends, has made this possible, and the rebuilt structure will be ready for occupancy this summer. In the new part there are four suites of two rooms each with private bath, all for a very moderate rental. These can be occupied by a man and his wife, or by two men, or two women. Besides these suites there are eight single rooms in the original building.

The public rooms are commodious and attractive. There are rooms for the hostess of the house and for servants. The entire building is a complete unit in itself. The loyal women of the board of managers give themselves to making this a genuine home for all who become their guests.

This whole group of houses: the Cottage, now, with its new addition, called Barton House; the main building, the Walker House; the four

furnished residential houses for those who wish to keep their families together while on furlough, and at a cost within their modest means—this entire group stands as a permanent memorial to Mrs. Eliza Walker, who founded the Home, and to Dr. and Mrs. Barton, who are now relinquishing these responsibilities and resigning from their boards.

No part of the work of the American Board more commends itself as a necessary and just provision for those who went to their work abroad in confidence that they would not be left unprovided for when their active days were fulfilled. This Home is the substantial answer to their faith.

Barton House, formerly Walker Cottage

The New Addition. Dedicated May 13

Fred Grey Retires

[*Continued from page* 262] if we don't like him we will send him back to Chicago.' I didn't go back until I went through on my way to England to be married to my beloved sweetheart.

"For some years I was a home missionary in Kansas and the Indian Territory. I roamed over the country on horseback—tenderfoot from England—riding like an Englishman and trailing the English accent all over the prairie. It was great fun for the cowboys. They tried to run me out of the country, put me on cayuses which were scions of Satan, and shot holes in my pantaloons for pastime. I stayed and later A. E. Ricker came as Superintendent, and Frank Fox built a fine church in Oklahoma City in which Frank Sheldon has just closed a notable pastorate.

"My pastorates in Kansas included Lenora, Athol, Alton, Kirwin, Gaylord, Stockton, Paola, Wichita (Fellowship) and Muscotah. In 1917 I was called to the work of the Congregational Education Society, my first district being Kansas, to which was added in succession Oklahoma, Arkansas and Louisiana. During the first three months of my work with the Education Society, I regularly wrote my resignation every weekend! I was a 'home' man and travel was never my delight."

Mr. Grey was transferred to the Pacific Northwest in 1921, his district including Washington, Oregon, Northern Idaho, and Alaska. Both in the Oklahoma and Northwest Districts, Mr. Grey has presented effectively the whole program of religious education—leadership training, missionary education, young people's work, church school organization, and has given effective attention to inter-denominational relationships. Omitting a year spent in England he has given forty years of continuous service as home missionary, pastor, and field secretary of religious education.

His work has been so thoroughly done that he closed it bearing the commendation of his fellow workers in religious education and of the ministers of our churches. Throughout the years of their married life, Mrs. Grey has been a worthy helper and companion in the service of the Kingdom. After a period of rest Mr. Grey will probably seek a pastorate in the neighborhood of Seattle.

Camera News

By Dorothy P. Cushing

LEADERS FOR THE FUTURE

Proud of its girl students, American College, Madura, India, sends by Mrs. Edson Lockwood a picture of ten samples, and one possible future alumna, little sister.

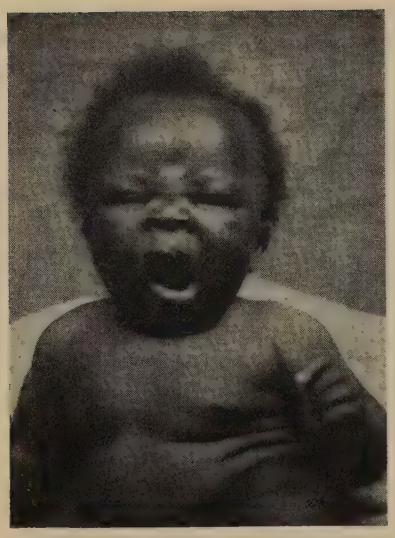
Training for all-round leadership students at Silliman Bible Institute, Dumaguete, Philippine Islands, learn a bit about trail making and other Boy Scout activities.

"NEN NEN NESHIMASU"

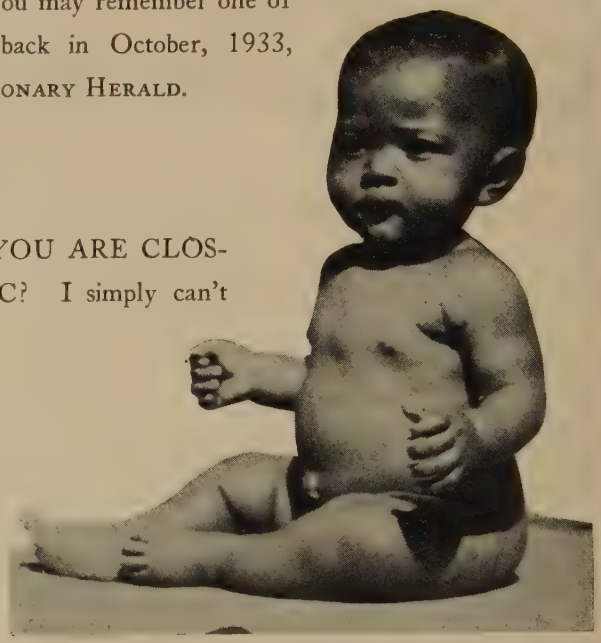
So two little Nipponese misses from the Glory Kindergarten, Kobe, Japan, lull to slumber their "babies," Japanese and American dolls, in a most Occidental manner.

CO-EDS

Three of the first deaconesses to be graduated from Silliman going out to meet many difficult problems.



Pardon me? Oh, NO, you're not keeping me up! It's just that early morning feeling that even a Better Bantu Baby gets occasionally. I thought it was about time for another little chat with you folks. You may remember one of us kids had one back in October, 1933, through THE MISSIONARY HERALD.



What's that? YOU ARE CLOSING MY CLINIC? I simply can't believe it!

No, no, I'll just shut my eyes and try hard not to cry. Perhaps when I open them again I will know it is only a dream and our Lady of the Loving Heart, Miss Ruth C. Cowles, R.N. of Johannesburg, South Africa, won't have to leave us because there isn't money enough coming from America to support her clinic.

Well—I guess closing my eyes didn't do any good. So I'll just say good-bye and throw you a kiss. We love you just the same. Maybe Miss Cowles will help other little babies in the Alexandra Health Center even if she cannot look after us any more.

A Dedication Service for the Cent-A-Meal Boxes

As prepared by Clifford W. Hilliker and used in the church at Sherburne, N. Y.

AFTER the Cent-a-Meal boxes had been placed on the communion table the congregation joined in the following service:

To my Father in Heaven,
I dedicate this my gift.

To Jesus Christ, my Saviour,
I dedicate this my gift.

To the strengthening and advancing of Christ's Kingdom in this Empire State,
I dedicate this my gift.

To the strengthening and advancing of Christ's Kingdom in this my native or adopted country,
I dedicate this my gift.

To the strengthening and advancing of Christ's Kingdom throughout His entire vineyard which is the world,
I dedicate this my gift.

To the envisaging of that larger field of service of which my church here in Sherburne is a part,
I dedicate this my gift.

To the bringing in of the light at eventide into the lives of the veterans of the Cross,
I dedicate this my gift.

To this the outward manifestation of my love for Thee which may be seen by those about me and thus cause them to glorify their Father which is in heaven and on earth,
I dedicate this my gift.

To the sacred memory of all those who have or are giving of their lives for the promotion of Thy Kingdom, O God, at home or abroad,
I dedicate this my gift.

To the cleansing and purifying of my own life by the further indwelling of Thy spirit,
I dedicate this my gift.

Program Pointers For The Pilgrim Fellowship

By Harry Thomas Stock

The Massachusetts Committee on the Church and the Colleges has issued a leaflet prepared by the Reverend John A. Hawley, *Are You Ready for College?* It is a direct statement to prospective freshmen. Pastors will do well to give copies to each young person off to college for the first time. Order from the Young People's Department, 14 Beacon St., Boston, Mass. Price three cents per copy; twelve for fifteen cents.

* * *

Groups that are interested in economic problems, particularly the present controversy over "holding companies," should read the excellent summary by Harold O. Hatcher, *Within the Law*. It uses the "Insull Empire" as an illustration of common practices which enrich the few and pauperize the many. Ten cents from the Council for Social Action, 287 Fourth Ave., New York, N. Y.

* * *

Bulletin 53 has been issued by the Young People's Department. It contains the outline of program suggestions which will be recommended for youth groups during the autumn months. Its suggestions should be studied by officers and counselors of young people's organizations. Five cents.

Many local groups want to build worship services in which candles have a central place. The Young People's Department has mimeographed the service used at the Blair summer conference and will supply copies for three cents each. A number of other worship services are also available. One which has been widely used is *God in Nature*. It contains a number of poems which may be used in a program for the out-of-doors. Please send eight cents.

* * *

A Connecticut pastor has gathered together a prayer and a sentence of Scripture for each of the seven days of the week and has printed them in a four-page leaflet, *A Good Beginning for the Day*. This is an excellent guide for the person who does not care to follow a dated series of devotional helps. The Young People's Department has a number of copies. The price is five cents each.

* * *

If you have young people returning from summer conferences, are you going to give them a chance to report their experiences to the church? The pastor or adult counselor will do well to talk with them, to discover what specific suggestions they received for the

work of the local young people's organization, and to encourage them to put some of these before the executive committee at the earliest moment. Much of the value of the conference is lost unless the local adult leader supports the delegates in their desire for "forward steps" in the program.

Apportionment Receipts

For January—April, Inclusive, 1935

	1935		1934		Gain	Loss	
American Board		$57,324		$75,638			$18,314
Home Boards							
Am. Missionary Assn.	$10,487		$11,469			$982	
Extension Boards	19,195		24,253			5,058	
Board Ministerial Relief	9,138*		11,832**			2,694	
Edn. and Foundation	6,370		9,085			2,715	
Federal Council	301		425			124	
Council Social Action	1,825				$1,825		
		47,316		57,064			9,748
State Conferences and Home Missionary Societies		65,271		75,366			10,095
Total		169,911		208,068			38,157
Loss							38,157

* Includes $6,660 reported by Department of Apportionment Receipts for Ministerial Boards and $301 for Annuity Fund Special, and $2,177 reported by three states for 1935, used by their own Boards for Ministerial Relief.

** Includes $9,367 reported by Department of Apportionment Receipts, and $2,465 reported by three states for 1934, used by their own Boards for Ministerial Relief.

Downward Momentum

For four years there has been a fairly consistent downward movement in the giving of the churches for their state, national and world-wide work. We had hopes that 1935 would show an upward swing in that curve. Instead there is revealed above a further loss of 18.34 per cent in the giving of the first four months of the year. It is true that the same months in 1934 showed a gain over 1933, so that the loss for 1935 over 1933 is but 9.45 per cent. It should also be remembered that receipts for the first third of the year constitute approximately but 15 per cent of the giving for the year, so that too much weight should not be attached to the earlier reports.

The significant thing is to note that when a thing starts downhill it requires effort to stop it. If the thing is something we do not care about, we let it go. If, on the other hand, it is something in which we are greatly concerned, we strain every nerve to check it. We believe our churches are concerned about our missionary work —certainly so, when they realize the significance of that work and the emergency upon which it has come. May not the chosen representatives of the churches count upon those churches not only to check the downward movement but to lift the level of giving to the salvation of the work?

CHARLES E. BURTON
General Secretary of the Commission on Missions.

Charles Sumner Olcott

1864 - 1935

Director of "The Missionary Herald"
Author and Publisher
Loyal Friend of the American Board

Mr. Olcott was born in Terre Haute, Indiana. He received his B.A. degree from De Pauw University in 1883, his Master's Degree in 1886. From 1891 to 1933 he was General Manager of the private library department of Houghton Mifflin Company, and was the author of several books.

Trustee of Anatolia College, Member of the Commission on Missions, Member of the Prudential Committee of the American Board since 1921, he served on nine of its sub-committees, among them the Editorial Committee. He was chairman of the Board's Finance Committee.

The Doctor's Dilemma

IF YOU were a young physician placed in charge of a missionary hospital which motive would you allow to control your decisions—the desire to serve the need of the people about you, or prudence in keeping within the budget which had been set up for your institution? Would you risk going "in the red" and thereby endanger your reputation with such people as auditors and budget committees for the sake of serving a suffering humanity?

This is not an academic question but a problem which expresses itself in terms of men and women suffering all manner of physical disabilities.

Last October Dr. Ralph Mugrage went to Puerto Rico to become medical director of the Ryder Memorial Hospital at Humacao. At the end of his first six months he was confronted by a financial deficit.

"Three factors have gotten us 'into the red,'" he writes:

"(1) Some necessary repairs to our buildings just had to be made.

"(2) Being a young man only five years out of medical school and fresh from two interneships I have discerned many possibilities for treatment.

"Hence considerable increase in the amount of surgery done, together with a disposition to keep patients for a longer time in the hospital. We have been reluctant to send anyone home who was not well on the road to recovery. We have not hesitated to keep hopeless cases until the end came. All of this has cost money.

"(3) We have sought to improve the basic service which the hospital renders. There are three departments where the improvement of our facilities will heighten our efficiency and in the long run increase our financial income. You will recall that at the time of his survey Dr. Hume said, 'The laboratory is the center of a hospital.' There is no reason why we cannot serve the outlying doctors as a diagnostic center for this end of the island if we had the proper equipment. I am sending you a list of items needed to bring the laboratory up to standard. The hospital has already made a considerable investment in an X-ray machine but we need additional equipment if we are to get the fullest use out of it. Enclosed is a list of instruments needed for the operating room which can be had for $264. Show it to any doctor, and he will wonder how we are doing surgery without them, as I do myself at times.

"We have the choice of continuing to make progress by strengthening the foundations of the hospital and its foothold on the island or to cut our service down to the level specified by the cold and cruel budget figures. I assure you that we can come out in the clear financially at the end of the year—if we give less medicine to our patients, if we limit our surgery to that which is financially remunerative rather than doing all that is

humanly necessary, if we turn away the patients who cannot pay and admit only those who can. But it is obvious that if we do this we will misrepresent ourselves and would not dare use the name of Christian medical missionaries. We would finish the year financially clean but morally condemned."

Among our constituency there are undoubtedly generous-hearted people who would consider it a privilege to supply Dr. Mugrage with the instruments needed to make Ryder Memorial Hospital a more effective institution for Christian service to Puerto Rico. If you are interested in knowing more concerning the desired equipment and its cost, write to the American Missionary Association at 287 Fourth Ave., New York City.

Secretarial Side Lights

The Medical Secretary of the American Board

MARK H. WARD is a family doctor operating on a world-wide scale. Like the old-style physician, he is more interested in people than in the details of the ailments which befall them. His specialty is seeing folks whole. He aims to take the reports of the various specialists, put them together, and then figure out what bearing one's physical state has upon one's usefulness as a missionary.

Nobody knows the five hundred odd missionaries of the American Board and their families more intimately than does Mark Ward. Before a candidate is appointed he passes upon their physical fitness as revealed in their medical papers. The present rule of the Board is that each missionary must have an annual physical examination, and these reports are filed with Dr. Ward. When they come home for furlough they can neither start making speeches nor apply themselves to studying until they have secured a "release" from him. Neither can they start back to the field without his approval. If they leave any children behind them he keeps a watchful eye on them. Under this system it takes a smart missionary to conceal any family secrets from the good doctor. Most of them accept him as their confidant and friend, even though they may occasionally think that some of his rules are a bit obnoxious. But Mark Ward has never had much luck acting hard-boiled. His heart is that of the good physician.

Few men have grown up in closer proximity to 14 Beacon Street than Mark Ward. Only by battling against his manifest destiny could he have kept out of missionary service. His mother, Laura Bliss, was born in Trebizond, Turkey. His father, Langdon S. Ward, did his courting in Constantinople, and then came home to serve for thirty years as treasurer of the Board. All seven of the children of this marriage have seen service in foreign lands, six of them under the American Board.

Mark Ward has had a more exciting past than one might suspect. He was born in Newton, graduated from Amherst in 1906 and from the College of Physicians and Surgeons of Columbia University in 1911, after which he served in various interneships for four years. During his New York days he was a pillar of the then flourishing Christian Endeavor Society of the Broadway Tabernacle.

In 1915 Dr. Ward was commissioned as a missionary of the American Board and started on his way to Aintab, but did not succeed in getting any further than Constantinople, where he assisted with the Red Cross until he withdrew from the country along with the other missionaries. Upon returning to this country, he

secured a commission as captain in the Medical Corps of the American Army and saw active service in France, taking part in the campaigns of Chateau Thierry, St. Mihiel, and the Argonne Forest. After the Armistice he went back to Turkey to take charge of the mission hospital at Harpoot for the Near East Relief. When hostilities broke out between the Greeks and the Turks, thousands of deported Greeks passed through Harpoot in a pitiable condition. Dr. Ward secured permission to give a ration of bread to each convoy and to care for the sick in his hospital. He finally contracted the typhus fever. As he puts it, "I went to sleep on December 11 and woke up on January 15." Shortly thereafter he was sent out of the country for having befriended the Greeks.

During much of 1922, he was speaking for the Near East Relief. In May of the following year, he was asked to serve as candidate secretary of the American Board in succession to Alden Clark. From this he graduated to the supervision of the health of missionaries, and in 1926 was elected Medical Secretary.

In addition to supervising the health of the missionaries, Dr. Ward gathers the statistics of the thirty-one hospitals and fifty-two dispensaries conducted by the Board. He also seeks to serve as a medium of exchange of experience and new knowledge between the medical missionaries of the Board.

Being an obliging person, Dr. Ward has accumulated a variety of other responsibilities. He is the clerk of the Prudential Committee and secretary of the board of trustees of the Walker Missionary Homes in Auburndale. In this latter capacity he is a sort of "Dutch uncle" to the missionary children who are in school about Boston.

By way of recreation he plays with his two children, aged four and eight, and sails a catboat out of Provincetown harbor in the summer time. But whatever he is doing, he always seems to be having a good time.

In A Texas Dust Storm

Henry Otto Scheer is pastor of our German churches at Follet and Booker, Texas, and Shattuck, Oklahoma. On Sunday, April 14, he conducted services at Booker, closing with Christian Endeavor in the afternoon, after which he started for his home at Follett. He writes:

"About 4:30 p.m. everybody rushed home. A wall of something appeared in the north. In our car with me were Mrs. Scheer, our oldest son Sam and the three little ones. The three other children were left at home. We went for about two miles or a little more and then told our boy to drive to the next farmhouse, but we could not get there. The wall of dust, at least 10,000 feet high (according to a United Press correspondent) boiled over the horizon on the wings of a storm and engulfed us and every animate and inanimate object in blackness laden with stinging dirt.

"One of our people waved that we should follow him with our car. But brave with inexperience we drove on northward. Soon the fearsome force was upon us. Across the horizon the earth rose into the sky. A great many birds came towards us, and then we were in darkness (about 4:45 p.m.). We could not see our hands before our face. The dust was inescapable. It sifted through the walls and glass of the car. We held the handkerchiefs to the nose. For several minutes it was awful hot. We could hardly breathe and almost suffocated in the car. We had to keep the windows closed and we could not see each other. Mrs. Scheer and the children cried very much while every one of us prayed that the Lord might prevent suffocation.

"After about 50 minutes we could see something like a house or barn several yards away, and the farmer at the fence, looking for his cattle. We cried for water and the man gave us some in a dirty gallon can. But that was a good refreshment. He asked us to come in his house, but we could not see anything, so he led us to the door. For the next few hours the storm thickened and thinned alternately. In that small house the windows were covered with blankets. That farmer had eight children and the little one was sick with pneumonia. These ten people and we six were most of the time in only one room sitting on two beds and a dresser and one or two chairs. Having gotten no water outside I asked for some, but it tasted like coal oil.

"Mrs. S. wished to stay there, but I wanted to leave as soon as possible. We longed for fresh water. We left our refuge place for the next town, Darrouzett. We saw chickens and cattle on the road in an interval of light. The remainder of the trip home was frightful. At Darrouzett we drank lots of water, and that was good water, the best we had in our lives, ate something for supper and about 10 o'clock we reached home, but found none of the three children. Two of them had had an invitation for supper from one of our members and did not return. The oldest girl, Ruth, stayed at home alone writing a letter. She did not notice the black blizzard until suddenly it was dark and she could hardly find the match box. After a while a neighbor came to look for her and took her home with him. There they stayed the first hours in a cellar as most of the people did."

Park Congregational Church where the Grand Rapids Association meeting was held and where the American Board will hold its Annual Meeting in October in conjunction with the Mid-West Regional Committee of the Commission on Missions

Grand Rapids Association Meeting

By Ida W. Elson

Ever since the merger of the Woman's Boards and the American Board the women of the Grand Rapids Association have continued to have one meeting each year by themselves. We have found these most profitable, and they account, we believe, for the continued interest of the women of the churches in the work of the Boards.

In planning our programs for these meetings we usually arrange for one of the Board Secretaries to be with us; last year Miss Seabury was with us a whole week and not only attended the all-day meeting, but was taken into all parts of the Association, so that everyone had an opportunity to hear her.

We have thirty-three churches in our Association, and have a very fine organization with all branches of the work represented: White Cross; Projects; Literature; Prayer Circles; Reading Circles.

I presume it might not be out of place to say that we are the only Association in the state that is doing the work for which we were organized; we have worked very hard to keep the interest alive. I have been president for the last nine years, and the other officers have also been with us many years.

The parish hall of the Park Congregational Church is well fitted for such an exhibit as we had in connection with our annual meeting this year. We selected certain churches for certain exhibits, usually that of their projects. We had one booth each for the Orient, the Near East, Africa, Puerto Rico, Pleasant Hill, the American Indian.

Then we had a large booth for our church papers, *Missionary Herald* and *Advance*. The exhibit was the biggest attraction we have had for some time in missionary circles, drew a large group, was much fun to prepare, and everyone profited by the work.

We are very happy that the American Board is planning to come to Grand Rapids. Kindly command us and we will do everything we can to make it the best meeting ever.

The Spanish-Speaking Missions exhibit in the Park Congregational Church, Grand Rapids, Michigan

Hampered by Poverty

Problems which confront the home missionary in the drought-ridden West

In his day-to-day work a pastor feels the pull between his duty to national reform and community welfare and his duty to the individual members of his flock. What, for instance, is one to do when he sees conditions that make for ignorance, extreme poverty, and other social sins caused directly or indirectly by our present social and economic system?

The children and young people of this community have so little opportunity for culture and a good education that many would look upon us as extremely ignorant and a "back-woods folk." Our young people grow up without ever being on a train, without knowing the luxury of electric lights, or the radio, or the bath tub, or library facilities and the like, all because we cannot afford them.

Just the other day a young married rancher who has worked hard and has been as prosperous as any around here said that if he could possibly leave this county he would do so. His wife and children have to live in a shack sixty or seventy-five miles from a railroad. The decencies of life are not available because the rancher gets barely enough to live on, and he won't be able to do even that much longer under present conditions.

If he received a fair amount for his products he could afford a radio, a car to take him to the surrounding towns occasionally, funds to establish better schools and a good library, and a decent home.

It is exasperating to have folks, young and old, enter your home tracking in mud and snow without any attempt to clean their shoes or even take off their overshoes. Yet when I visit many of them I understand the reason for this carelessness. The floors of their houses are of rough boards with cracks in them wide enough for the dirt to sift right through, so in a way it doesn't matter how much dirt is brought in.

I am Scoutmaster but I'm sorry to say that the best boy I have in the troop is the most careless fellow about coming into our home (and he comes often) with great "gobs" of gumbo mud on his shoes. I have to ask him each time to be sure and clean them. I still have hopes that he will get into the habit of doing it by himself. He's a good worker and his parents are fine people, but if you could see their home you could understand this carelessness. Part of this may be a hang-over from the "rough and ready" days of the pioneers but it is mostly due to the fact that people just cannot afford the decencies of life. So I say it is up to me as minister of love and righteousness and justice and beauty to fight hard for the rights of those to whom I minister.

But the minister has another duty and that is the ministry to individual needs. These two duties pull at each other. To which should I give the greater effort? I find myself asking, "What good does it do to attempt to minister to individual needs when economic conditions make individual development almost impossible?"

But one cannot forget that character is of primary importance. For there is no system on earth or in heaven that will work unless we have individuals of personal worth. Folks with character can overcome almost any obstacle and endure reasonable hardships.

A Georgia Paper on Lynching

The following editorial appeared in the Macon, Ga., *Telegraph* of April 26: "It might as well be made clear once and for all that those senators and representatives from the South who are opposing the federal anti-lynching bill do not voice the unanimous sentiment of the South.

"The changed attitude on this matter is shown by the organization of Southern women in Florida who have lined up solidly behind the bill and have pointed to the number of lynchings which have taken place in the South in recent years with practically no one brought to justice.

"Statistics show that only a small per cent of the lynchings which have taken place in the course of the past few years were for attacks upon women. The flimsiest pretexts have been used to mob Negroes.

"The cruelty and deliberation with which the latest of the more sensational lynchings have been pulled off, that near Marianna, Fla., beggars all description. Invitations to the gruesome affair were sent out over several counties. The tragedy was postponed until a vast crowd could assemble and the crime, deliberately committed, was accompanied by mutilation and horror which made the blood run cold.

"While we have referred definitely to the organization of women in Florida which has taken a strong hand in favor of the federal anti-lynching bill—introduced by a good Democrat, incidentally—we have no doubt that the good women of other sections of the South feel very much the same way about it. They do not want to see their state disturbed by a breach of law and order, whether in Florida or any other state."

Heraldings

Great Expectations in Georgia

From Mrs. Alan Jones, whose husband is pastor of Friendship Parish in South Georgia, comes the following: "Already our young people are looking forward to the days at camp, wondering just who will be fortunate enough to go. Some of them even try to earn the privilege of going to camp by being faithful in their Sunday school and Christian Endeavor duties, for they know that that all counts in the final choice.

"Just this last week the boys and young men have been helping dig a well out at Williams Chapel, and so enthusiastic have they been in their assistance that they even went out there last night after supper to dig a while by lantern and candlelight. They are boys still in school and so have only a few hours of daylight time to give to it. They are delighted to know that we are planning to have two weeks of camp this year, and some of the younger young people—for whom the second week is especially planned—are asking hopefully what the age limit is.

"Even the mothers are eager to offer their services as cooks for the joy of a whole week down at the beach—for just cooking, even for fifty people, is easier than the summer work on a farm where the women and girls give a good deal of help in the fields during 'cotton-chopping' week and all through the hectic tobacco season, plus the cooking for all hands.

"So far we have ten dollars on the second week. We are hoping to raise a little at two or three of the churches, giving ice-cream 'suppers,' which simply means selling home-made ice-cream and cake and having a good time together playing games."

Getting Along Without Money

"At this time of year," she adds, "money is a scarce article in a farmer's home. About the only time of year they do have any cash is in the fall when they sell their tobacco and cotton. It's amazing to me how they do get along almost entirely without money during the spring and summer, bartering their eggs and chickens for groceries—the few groceries they do buy—coffee, flour, and a little sugar. They even can their fruit without sugar because money is scarce at canning time, and sweeten it when they use it in the winter.

"Alan urges them to plant their gardens early, and to raise plenty of 'friers' so that we'll have enough to eat at camp. It's a great sight—that huge turpentine truck loaded with laughing young people, live chickens, fresh vegetables, and sacks of flour and corn meal, to say nothing of their rolls of bedding and their own clothing. But we do have fun. That week at camp is one of the busiest and happiest of the year.

"I never can see how we ever shall get enough cooked for that hungry crowd three times a day, but huge pots of grits and plenty of fried ham and scrambled eggs help to fill out the bill of fare at least twice a day. We try to give them fruit (usually canned fruit they bring from home) and fresh vegetables, but we do have to fill up the spaces with good hearty grits and ham which makes up so large a part of their diet at home.

"And how those boys ever get all the dishes washed each meal with so little fuss and worry is another mystery, but they all 'set to' and tables are cleaned and dishes stacked and food put away by a very willing corps of workers. The best part of camp last summer was the discussions we had each evening in meetings planned and led by our own young people—a thing quite new in their experience for they haven't had a real part in the church life hitherto. They are taught to listen to their elders. But at Williams Chapel they are learning to lead their own Christian Endeavor meetings each Sunday night and do it well."

The Japanese Observe

Prof. Frank Livingstone Huntley in a recent address to teachers of English at Doshisha University said, "A favorite topic of mine is the description of a classmate or a professor, the test being the ability of the class to recognize the subject of the portrait when the paper is read aloud in class. The American is shallow: he will expatiate on the obvious physical characteristics of the person in question.

"Not so the Japanese; he delves into character like a Chekhov. It makes me nervous sometimes to think what my students must think of me. Here is an example: 'His face was swollen rather than round. His neglected long black hair cast the shadow of sadness over his face. His forehead, broad and low, covered with yellow skin, was channeled by three deep lines as if under them doubts and uneasiness about his life were rolling.'

"An American student seldom writes about such things. Often the Japanese student will comment upon the mode of speech, as in, 'Not being talkative he speaks very quietly, with his head on one side. He is often silent, perhaps thinking of his study or his philosophy of life; but when he enters into a discussion on any serious subject he is often so eloquent that I cannot help wondering where his store of words come from.' "

Home Missions As "Kinship in Christ"

"We feel more keenly than ever our dependence upon the sense of 'kinship in Christ' which we as a home mission church have with the other and stronger churches of the land. We are made aware of it by reading here and there about the breakdown of the mission enterprise and some of the many criticisms of home missions as church extension. It has surprised us, somewhat, to realize that the object of the work here was to extend churches, for we have never felt that to be our purpose, and wonder a little if we have not therefore been accepting home mission aid under false pretenses. We have been willing to be among those churches helped because we have thought of ourselves as part of a fellowship with whom others shared the means of worship and study. And, curiously, we feel that we have enriched the fellowship. But the year we face will add to our dependence rather than decrease it. For it is a year of economic disaster. Even now the government is buying and killing cattle in our area, and there is the question on peoples' faces how they are themselves to live. The pastor and his wife are aware that, aided or not, the religious enterprise here must live and grow. 'The grass withereth . . . but the word of our God.' " So writes a home missionary pastor in the West.

Missionaries Live in a Cooperative Commonwealth

How easy it is for human nature to get along without the stimulus of the profit motive, and how happy men and women may be when spared its irritations is set forth in the following letter from Edward H. Smith of Ingtai, China:

"Here are thousands of ambitious American youth just out of college. Eager to do something for the world. The mission board says to them we are ready to supply your necessities. We can not even give you enough 'salary' to carry life insurance and if you have more than you need to do good work we shall find some way to reduce the stipend.

"Still these young people are eager to go! In fact many times as many apply as can be used. And when they get to the field, they find that high and low, old and young all get the same 'support.' Venerable college presidents and skilled surgeons along with the mission babes studying the language, unable to do a stroke of work.

"When we fall sick the doctors do everything for us as a mother or father would with no thought of pay. Of course, the ministers also are only too glad to marry and christen the doctors' children!

"As the children grow up the Board (Society) makes a small but necessary investment in their education until they are twenty. In cases of emergency and accident the Board takes the heavy end of the load. And when one can no longer serve, the Board undertakes to see that no one suffers. Our homes belong to the Board. We pay a small rental so as to furnish a fund for repairs and upkeep. When we start for the field we have a small grant for furnishing the home and that lasts.

"As a result we don't have any incentive to struggle for place or any playing politics, no jealousy over special salaries and rewards. Do we need money rewards to induce people to work hard? No. The one great temptation to which missionaries succumb most often is overwork. They economize and scrimp, not to increase thin bank accounts or to buy stock, but that they may have more to put into the work.

"Eager, enthusiastic stockholders in the Kingdom of God Company. When the depression came they had no sleepless nights over falling stocks or closing banks. They had the best security in the world—the backing of the Christian Church. Freedom from fear sets the mind free for constructive happy effort for a better life—for service. It works. The church points the way. Christianity in action is feeling after Christ's way of life. Here is a society, larger than a man's hand, pointing toward a more Christian society. It can be done—thousands are living this way and have for many long years world around."

The Service Was Held

Max Webster writes from Broadus: "Doyle Creek is the nearest of the outlying points visited monthly, and in some respects the most faithful. While it is one of the smallest neighborhoods of all, it has never failed to respond. Whatever weather or road conditions, there has always been a service at Doyle Creek and always a congregation.

"I remarked Sunday morning, January 20, that the day would probably see a break in the Doyle Creek record. For the thermometer Sunday night dropped to thirty below and even at noon next day was hardly above twenty below. Mrs. Webster and the lad Harris, ten months old, dared the eight mile trip with me. We stopped at a ranch house a mile this side of the schoolhouse. One of the boys went with me to start a fire, in case anyone came. We did not expect anyone, for no one had feed for horses and we did not think it would be possible to start cars.

"We had hardly built the fire when a carload of men and children drove up. The family which lived farthest away of all had come. They do not have a car of their own, but a neighbor living about four miles farther had been visiting them, and brought them. 'We knew you had never failed to come, whatever the

weather; so we decided we might take a chance. We flipped a coin. If it came "heads" we were going. If it fell "tails" we would stay at home. It was "heads" so we came.'

"It occurred to me that a person looking for signs of special providence might interpret this as a sign of the Lord's desire that the Doyle Creek service be held. At any rate it was held, and the pastor hopes the spirit of God was there. Altogether there were nine who huddled about the fire, sang, and worshiped."

Both Labor and Lumber Abound in Louisiana

Building churches in the rural South is a surprisingly simple process. Lumber of various sorts is readily available, while the people have an abundance of time, a considerable amount of energy, and the most willing of spirits. Paul Leeds tells how matters are managed in the vicinity of Kinder, Louisiana: "Both the house at Edna and the Indian church are so much in need of repair that they must be rebuilt almost entirely. For some time I have had the men at each place making shingles and carrying on other preparations, and soon we hope to get at the task in earnest. The building at Edna was formerly a public school, which we purchased a few years ago. It has two stories, is too large, and in bad repair, but the lumber is extra good. We are tearing it down, using the material to build a house of the right size, and taking what is left over to the Indian church, where we will construct an almost wholly new structure. These enterprises seem to have inspired the people with new zeal. As in the days of Nehemiah, they take to the work with a will. One day at Edna we had a 'working' with a good crowd and a dinner of barbecued goat so as to put a 'butt' into the job."

The Filipinos in Our Midst

The intermingling of home and foreign missions was revealed in an interesting fashion at a dinner recently held in New York under the auspices of the Council of Missionary Boards Related to the Philippine Islands. Although most of those in attendance were "foreign board" people, all the speakers save one were Filipinos, and the chief topic of discussion was the problems which they encounter in this country, particularly along social lines.

According to their own statement, they are a home-loving people. The men are accustomed to marrying early and then to turning over their wages or other income to their wives who make home attractive for them. But unfortunately in this country there are at least ten times as many Filipino men as women.

A considerable number of the men have tried to meet this situation by marrying American wives, but usually these are girls whom they have met in taxi dance halls and other places of doubtful repute. They take their husbands money, but they do not always make home happy for them. And when a Filipino undertakes to return to the Islands with an American wife he encounters all manner of difficulties. From their point of view, inter-marriage is rarely a success.

It was also stated that their great need in this country is not for churches, but for institutes where the men can live under wholesome conditions and enjoy some measure of social life. It was pointed out that this service should be extended to them, not as Protestants, but as Filipinos, without regard to creedal lines. Because of their knowledge of English they can easily satisfy their need of religious nurture in the ordinary American churches.

The "Sunny South" Has Lights and Shadows

Mildred Rister is a student at Piedmont College who has spent three summers in the Student Summer Service of the Church Extension Boards, each in a different state. "Even though North Carolina, middle Georgia, and Southern Alabama are all included in the 'Sunny South' they are different. The sustenance of life for these people is not the same even though they all live in agricultural districts.

"In Southern Alabama the people are dirt farmers. That is, they do their own planting, cultivating, and harvesting of crops. This is almost their only means of livelihood. There are only a few mills in that section and a very small per cent of the people there work outside of the farm.

"In middle Georgia the plantations are larger and the owners do the overseeing and some have had better school advantages. Most of their parents did not go to school above the elementary grades.

"These differences in ideas cause much misunderstandings between the two groups. Many of the parents are very orthodox in their religious beliefs and are not able to understand the younger generation. For this reason many young people find it more pleasant to be away from home than to stay and go through the same cycle as their parents."

A Sequel

A couple of years ago a paragraph appeared in *The Awakening World* which was later copied by the *Literary Digest* and entitled "Where Barriers Break Down." It told the story of a Jewish young woman born in Austria who was attending our University church at Missoula, Mont., without departing from her ancestral faith.

The pastor, O. R. Warford, writes of subsequent developments. "This past quarter she received her

A.B. degree from the University. Back of this is a long story of hard work and financial skimping. She has been a frequent visitor with us for these three and a half years, and we have appreciated knowing her very much. We are glad to see her going ahead, training to be a hospital technician. She has not only received our personal blessing, but has also been given a farewell party by our young people's group.

"Just such little personal things we hope will eventually break down the long-time enmities that have existed between the greatest of ethical religions. It is indeed a great joy to be able to emphasize our common ideals and our common religious beliefs without the unfortunate problem of having to shift labels. As she goes back east, we have a great deal of satisfaction in the fact that a Jewish young woman placed her confidence in us as a pastor and friend and goes home as loyal to her faith as she ever was."

Book Chat

Mexican Medley

It is ten years since Hubert Herring discovered Mexico, and nine since he led his first "seminar" across the Rio Grande. During this decade the attitude of the two countries towards each other has changed completely. The Mexicans have learned that not all *norte americanos* are to be regarded as suspicious characters, while our official representatives in Mexico have quit bullying and have come to cultivate the arts of understanding. Meanwhile the people of the United States have developed a lively curiosity concerning their most colorful neighbor. Instead of regarding Mexico as a nuisance we have come to accept it as a prime source of artistic and literary inspiration. Next to Dwight Morrow, the man most responsible for this change in international attitudes is Hubert Herring.

Mexico is the land of contradictions. When ten Americans and nine Mexicans undertake to write essays on the various aspects of its life unanimity is the last thing to be expected. If *Renascent Mexico*, edited by Hubert Herring and Herbert Weinstock (Covici-Friede $2.50), were orderly, logical or consistent it would not properly reflect the life of a country which is seeking desperately to get itself born over again.

The book offers the reader a series of alluring side lights. Ernest Gruening and Luis Cabrera try to tell what it is all about. Other writers discuss Mexico's Six Year Plan (she has one!), what she is after in education, how she has managed her banking during the depression, how her revolution differs from the one in Russia. The Indian—who is the real Mexican—comes in for much consideration, particularly in relation to his folk dances, his music, his fiestas and his plastic arts. The monuments of yesterday and the novels and poetry of today are touched upon. In the final essay Hubert Herring journeys south from Mexico to Patagonia and then sets forth ten ways in which our government might well leave Latin America alone!

This volume is for people with imagination. Other folks should pass it by.

JOHN R. SCOTFORD

Chart for the Wilderness

Here, in *Economics and the Good Life*, by F. Ernest Johnson (Association Press), is a comprehensive survey of the economic and social confusion in which we find ourselves, together with some highly intelligent thoughts on the future, all within 172 pages. Rarely will either the tired business man or the bewildered preacher find so much wisdom in such small compass. The present situation is studied in an objective fashion, but in the light of the Christian ideal of the good life. The goal of future development is thus stated: "The greatest satisfactions of life have to do with shared experience. Society, using the resources of the state and of the many types of voluntary agency, must be geared to intellectual and spiritual creativeness. The individual must find reinforcement for his social impulses in group life and in a deepening of their meaning in the experience of a 'consciousness of kind.' "

The present economic system, the efforts of the government towards recovery, the problems of labor and the farmer are all analyzed. Hope for the future is found in the development of what is called "consumerhood." "There is no royal road to consumerhood. It is both an intellectual and a spiritual achievement. By a consistent quest of means of expression and by the utilization of resources at hand the individual must find his way into this new kingdom which the shift of social and economic forces has brought into view."

Consideration is given to the basic problem of human nature. We are assured that the doctrine of its "fixity" is false. It is argued that acquisitiveness is not as all-powerful as is sometimes thought, while the desire for prestige may be developed in such a way as to serve social ends, as can the desire for security. The instinct of workmanship, the "sporting spirit" and the disposi-

tion toward coöperation or mutual aid all predispose us towards a better day. The following specific steps towards an economic plan are mentioned: A strong, responsible labor movement, children in school rather than at work, pensions for the aged, insurance against unemployment, the rebuilding of the nation's homes, free education for everybody, and economic coöperation among the nations.

J. R. S.

Recent Publications

American Missionary Association

Some Pleasant Hill Graduates. A reprint from The Missionary Herald by Principal Oscar M. Fogle. 3 pages.

Board of Ministerial Relief

From the Oldest to the Youngest. Introducing a few members of a large and varied family. 8 pages.

Commission on Missions

An Essential Link—The State Conference. An enclosure leaflet. 4 pages.

Consecration Service for Cent-a-Meal Boxes. A reprint from The Missionary Herald by Lewis T. Reed. 2 pages.

Our National Organization. A chart showing the general set-up of our national organization.

Home Boards and Laymen's Advisory Committee

Good Management of Church Funds by Business Men. A copy of the article "A Belated Recognition" by William T. Boult, which appeared in the April 4, 1935, *Advance*.

This, That and the Other

The Ruth Ward Beach Memorial Studio

is at the left of the entrance to the Arts Hall of Fukien Christian University, Foochow, China. Mrs. Beach's piano and desk and bookcase are here and also her large library of piano music, to be at the disposal of the Music Department. All of the music equipment of the University will be kept in this room, and plans are being made for the expenditure of the Ruth Ward Beach Memorial Fund for furniture and pictures for this room and victrola records illustrating the History of Music Course.

In the Highlands of the South

The mountain folk of Kentucky and Tennessee have always appealed to the imagination of our church people. This is both one of the neediest regions of our nation and one in which the government and the churches are carrying on a number of interesting experiments. In our own denominational activities the zeal of the social reformer and the passion of the evangelist have been fused to a remarkable degree.

All those who are interested in this area should send for the new booklet of 24 pages, *Mountain Trails,* which has been published jointly by the Church Extension Boards and the American Missionary Association. In addition to a map and twenty-two pictures it contains an article by Ernest M. Halliday on "Mountain Parishes," an account of the Uplands Sanatorium and an account of Pleasant Hill Academy by Principal Oscar M. Fogle entitled "After Fifty Years." It may be secured without charge from either of the boards or from the Commission on Missions.

The Beatitudes Stop a Murder

"That rural school of a week ago we had in Misamis," writes **Rev. Proculo Rodriguez** from the Philippines, "bore fruit a week later when two persons red-hot to kill each other, were halted by our man, Mr. Sumabong. Remembering our lesson on the Beatitudes, he saw that it was a time to practice the doctrine. By appealing in the name of the Lord, he caused one party to apologize, and made the two men shake hands with eyes in tears (and their *bolos* on the side). Both persons have felt indebted to Sumabong since, and their children are already in the Sunday school."

General Education Board Aids LeMoyne

The General Education Board has voted to give LeMoyne College $75,000 towards its building program provided the college secures a similar amount from other sources. LeMoyne College is located at Memphis, Tenn. It is the youngest college supported by the American Missionary Association. In recent years it has had a phenomenal growth.

A Boy Slave

A boy slave was brought to the mission hospital at Mt. Silinda so badly burned by boiling water thrown on him two weeks earlier by his owner that he had to lose the ends of four fingers of his right hand, and nearly bled to death the first night from a deep wound under his left arm. The owner had claimed this boy as payment by his mother for poisoning the owner's child. That is, the slave-owner had accused the boy's mother of that deed, and the witch doctor had declared her guilty.

An Artist in Our Midst

It has long been known that the wife of John Leslie Lobingier, secretary of *Missionary Education*, has published several books both under her married and her maiden name (Elizabeth Miller), but it is news to many of her friends that she is also an artist. But somebody seems to have found out as to how she improves her idle moments, and she was invited to exhibit her paintings in the Boston City Club from April 8 to 22. Geographically her landscapes range from Glacier Park, Mont., to Cape Ann and are particularly noteworthy for their color harmonies. Before her marriage Mrs. Lobingier was a teacher of art and in recent years has returned to painting as a happy avocation. Anyone who has seen these pictures will be certain that Mrs. Lobingier must have had a happy time painting them.

Isabelle MacCausland in Washington

In connection with her recent invitation to speak at the First Congregational Church in Washington, D. C., Miss MacCausland of the staff of Kobe College and recent editor of the *Japan Christian Quarterly*, took occasion to interview "the powers that be" concerning the naval parade in the North Pacific and the still uncorrected blunder of the Asiatic Exclusion Law.

She reports that responsible authorities were amazed at the number of protests they have received concerning the location of the so-called War Games from Christian institutions and individuals all over this country. She is telling her audiences everywhere, what she told the Chairman of the Senate's Foreign Relations Committee: "it is impossible for us to say the word 'Brother' with a tongue in one's cheek—try it before a mirror!"

The Adams House, oldest building on the campus of Amanzimtoti Institute where the Centennial of the South Africa Mission will be held (see next page).

Fifth Biennial New England Regional Conference

will be held at the Central Congregational Church, Providence, R. I., on October 19, 20, 21. Each Association is allowed nine delegates for the first twenty churches and one additional delegate for each five churches over the twenty. There will be twenty-five delegates-at-large from each state. There will be a special laymen's session Saturday afternoon. There will be a registration fee of $1.00 for delegates and visitors. Lodging and breakfasts will be provided for all delegates and assistance given others in securing accommodations. Among the speakers will be Dr. Arthur E. Holt, Moderator Jay T. Stocking, Dr. Fred Field Goodsell, Dr. Raymond Calkins, Dr. Herman N. Morse.

Little Cash but Much Courage

From Washington, Superintendent Claton S. Rice writes: "Recently I visited the little church at Maltby, about 25 miles out from Seattle. I found a group of interested people, no one of whom had much money, but most of whom seemed ready to give what they had to the church. They have recently moved the church building back from the road, placing it on a new foundation. Having no money for a new furnace, they had improvised one out of a steel oil barrel and some bricks. The Sunday school filled the building to overflowing. One discovers in such areas people who have been squeezed out of the city and who have gone to the smaller towns hopeful of at least making a living. Two such people furnished music far above the ordinary that day."

Dr. Wilder's Zulu Hymns

Rev. George A. Wilder, for forty-five years connected with the Zulu Mission, now renamed the South Africa Mission, has written twenty original Zulu hymns since his retirement. He planned in April to send these hymns to Africa to be presented to the Mission at its centennial gathering June 15.

He had already sent "thirty Ndau pieces of metrical structure to the East Africa Mission, hoping it may find some of these pieces acceptable to be published in the small revised hymn book without music; I have indicated the names of the tunes to which they may be sung. Most of these songs have been written since my retirement here in America, so of course may contain many errors, for I had no Ndau people at hand to assist me in writing them; but I hope they can be corrected by competent Ndau authority."

Marietta College's Centennial

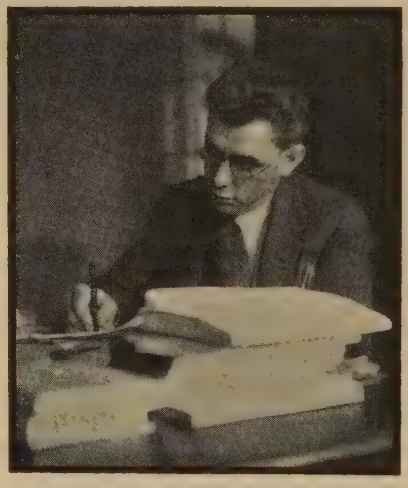
This will be celebrated June 1–5, though the hundred years was complete on February 14. "The history of Marietta College," writes President Edward S. Parsons, "is closely related to the great movement which was the vanguard of the colonization of the West—the settlement of Marietta by the Revolutionary soldiers and officers of the Ohio Company in April, 1788. Nine years after that date a committee was formed to carry out the mandate of the Ordinance of the Northwest Territory, 1787, that in the territory 'schools and the means of education shall forever be encouraged.' As a result of their work the Muskingum Academy was opened in 1800, the first institution of higher education west of the Alleghenies and the spiritual ancestor of Marietta College."

"Straight Ahead"

The report of the eighty-seventh year of the American Missionary Association has been issued in an attractive booklet entitled *Straight Ahead*. In addition to the usual reports of the schools and from the various officers the story of the Association as given by D. O. W. Holmes, Ph.D., in his doctor's thesis "The Evolution of the Negro College" (published by Columbia University Press) is reprinted, together with some pencil drawings of the Negroes who figured in the *Amistad* incident, pictures of those who have played a notable part in the history of the Association, and of some of the more prominent graduates of the colleges founded by the Association. Although the supply of the original reports is close to exhaustion, additional copies of the historical portion and the pictures have been printed and can be had upon request from the American Missionary Association at 287 Fourth Avenue, New York, or the Boston and Chicago offices of the Commission on Missions.

Centenary of South Africa Mission

This will begin Saturday, June 15, with addresses in the forenoon, and pageantry and singing in the afternoon. Sunday will come the Centenary Service including the memorial service at the cemetery. On Monday and Tuesday will come the Native Annual Meeting; Wednesday to Friday the pastors' conference; Saturday the Agricultural Show; Sunday, Mission services; and Monday, June 24 to Monday, July 1 the Mission meeting; all to be held at Adams.



Dr. Edgar Brookes

Centenary Day, South Africa

The great day of the South Africa Mission Centennial will be Saturday, June 15. The Chairman of the Mission, Dr. James McCord, and Dr. Edgar Brookes, the new principal of Amanzimtoti Institute, will welcome the guests. The Governor General and Dr. Fred Field Goodsell will be the chief guest speakers, and Dr. Dexter Taylor will give the historical address. There will be music by the Institute Choir.

The outdoor pageant in the afternoon, written by Dr. Dexter Taylor will present in vivid fashion some outstanding events of the hundred years, and will symbolize present conditions and future hopes.

Help for Santee

The article on the Santee Indian School by Ferdinand Q. Blanchard in the April HERALD inspired a gift of $500 from a hitherto unknown friend of the American Missionary Association living in Chicago, the money to be used for much needed repairs and improvements for the school buildings.

Pleasant Hill Sings in Washington

With an appearance before the Continental Congress of the D.A.R. as their major objective, a chorus of sixteen voices from Pleasant Hill Academy made a nine-day trip to Washington extending from April 9 to 20 in a special bus provided without charge by the Twin Coach Company of Kent, O. On the way, stops were made at Bristol, Tenn., Staunton, Va.; Emmitsburg, Md., Gettysburg, Pa., Frederick, Md., and Roanoke, Va., in addition to their visit to Washington. At practically every stop the young people were entertained, gave a concert, and were shown the local sights. An exhibition of wood carving and art work was also taken with them. Mr. Bradford W. Newcomb directed the chorus, while Principal and Mrs. Oscar M. Fogle served as chaperones.

Bible Women in Aruppukottai

Though there were seventeen of these a year ago, now there are but eleven. They have had 569 pupils under instruction.

The mother of a Brahmin pupil of one of these Bible Women takes the New Testament from her hand and reads it, asking for explanations of what she does not understand. One day she said: "Oh, how many Hindu books I have read and how many sacred places I have visited, but I have nowhere found such comforting words as are found in your Bible; these words are very precious."

Two women asked another Bible

Woman to sit with them and said to her: "You worship the true God, but we are so unlearned and ignorant, we don't know where to find Him. So we worship these idols that we can see."

A Minister's Wife in East Africa

"I was born in a Christian home in 1903. I still remember some of the verses and Bible stories which my mother taught me when I was a little girl. Every morning I had to kneel near my mother's knee and say some verses and a short prayer before I went to play. Every evening I had to do the same thing before I went to bed. My father gave me some lessons in English and Zulu and he taught me a little arithmetic. My father was hard on me, I thought, but it did me good. Later I thanked him for it. I found my lessons very easy when I began school in 1909. . . .

"I was the only girl in the class of ten boys in Teacher's Training School (of the Mount Silinda Institute). We graduated in 1923. I was sent to a kraal school near Silinda and I taught many boys and girls there." She mentions the various schools in which she taught until 1929, when "I was sent to another school at Hope Fountain where I attended the Jeanes Teacher's Training. There I learned to be a nurse and a Home Demonstrator. I spent two years in school and I began my work in January, 1931, at Mt. Silinda. Every day I visited the kraals and had meetings with the women. Every time I went out I gave Demonstrations . . . the women were very interested and always asked many questions.

"I married a chief's son, Hohoza Dube, on July 1, 1931. My husband was ordained July 12 and now he is a minister. I am still visiting the kraals; I am attending the school children who are sick and the outside people who come for medicine. I am always ready to go to a case whenever I am called." This, besides her care of four stepchildren, two of her own, and half a dozen staying in her home to attend school. Her husband is pastor of Mt. Silinda Church and Chaplain of Mt. Silinda Institute.

Personals

Catherine C. Perry, formerly teacher in Kobe College, Japan, has been studying this year in Hartford Theological Seminary.

Eudora Fredendall who taught for three years, 1930–1933, at Bridgman Academy, Peiping, China, received as a frequent caller while there Mr. M. J. McLaughlin of the British Legation. After leaving Bridgman she spent a year at Lingnan University in Canton, and, strange to say, Mr. McLaughlin was transferred to Canton! Although Miss Fredendall returned to America last summer, she and Mr. McLaughlin were married in Canton on March 20th of this year.

Esther Brigham Fowler, of Sholapur, India, was officially made an emeritus missionary of the American Board in April, although she will remain on the field for one more year. She has been principal of the Woronoco School for Girls for many years. Woronoco is a town not far from her home town of Westfield, Mass., where she studied at the Westfield Normal School—she also studied two years at Smith College —and worked awhile in the Westfield Atheneum. Going to India with Mrs. Harding in 1893, she took charge of the school founded by Rev. Lorin S. Gates and built it up from a primary school of 14 girls to a vernacular and Anglo-Vernacular school of about 170. A year ago the Boys' School was united with it; the enrolment is about 340.

Rev. and Mrs. George W. Hinman were given a reception on the great home-coming day of the Foochow College alumni, who used the occasion as a welcome for them, enlarged their photos to hang in the

DR HINMAN

Assembly Hall, and asked Mr. Hinman for an address. In that address he challenged the alumni to undertake the financial and administrative responsibility of the school. To bring this result to pass is the task Mr. Hinman has set himself in returning to Foochow, where he was a missionary of the American Board 1899–1909, and in this work he calls himself "assistant to the Principal." Dean Nga in his address of welcome said of the two that, "returning after a period of twenty-five years, they find themselves as happy and as much at home as they were before . . . as true missionaries they were ready to offer their services where they were most needed. Dr. Hinman has chosen for his main task, at present, the promotion of closer contacts between the alumni of Foochow College and their Alma Mater. In the short time since his return we, alumni, have already been drawn much closer to Foochow College than before."

Mary Willard Hurlbut arrived in Boston early in May, on furlough from her work as teacher in the Means School for Girls, Dondi, West Africa. She came from a home permeated with the missionary spirit, and at one time planned to become a medical missionary.

MR THOMAS

MR REYNOLDS

She graduated from Knox College; taught three years; worked as a Government clerk in Washington four years; then took her Master's Degree from Teachers' College, Columbia University, the year she went to Africa.

Mr. and Mrs. Frank L. Huntley also arrived in May from Japan where Mr. Huntley was professor of English in Doshisha University. He is the son of Baptist missionaries to China; is an alumnus of Oberlin College, where he taught for two years, later; took his Master's degree at the University of Chicago, and taught for two years in Washington University, St. Louis. Mrs. Huntley had taught in the Mid-Pacific Institute in Honolulu before her marriage.

Paul Russell Reynolds, with his family, arrives June 25 in Seattle from Fenchow, China, where he has been engaged in religious education. He went there from young people's work in the Chicago area as assistant secretary of the Congregational Education Society, to be associated with Watts O. Pye. An alumnus of Ellsworth College and Chicago Theological Seminary, his education was interrupted by the war, when he entered the American army, but he was "Doctored" by Union Seminary during his last furlough.

Lewis Loder Gilbert and his family arrive on the same steamer with the Reynolds family, but from Tehsien, China, where he has been doing evangelistic work in the Lintsing-Tehsien field; on page 91 of the February issue is given a glimpse of his travels there. An alumnus of Wesleyan University and Yale Divinity, he served for two years in Yale-in-China, then was an assistant pastor in Columbus, O., for two years, before appointment by the American Board.

* * *

The last day of April and during the month of May two families and four single ladies of the Marathi Mission arrived in this country for furlough. We don't think the ladies would thank us for printing their old pictures, since styles change so here during a missionary term of service. The two men won't care!

Loleta Wood comes from Rahuri, India, where she was head of the mission school. A Grinnell College alumna, with some normal school study, she went to India first in 1918, worked there for four years, and came to America where she remained several years, being reappointed in 1929.

Mrs. Edward W. Felt (Rachel Coan) has been doing evangelistic work in Sholapur. She was a term worker in Bombay 1910–1913, then married Mr. Felt, who died in 1926. She came to America with her young sons and stayed with them six years, returning to the field in 1932. She is the new Hostess of the Barton House at Auburndale.

Oline Nicholson has been teaching in the Criminal Tribes Settlement—now called Industrial Settlements—in Sholapur. Her work in America had been along the same lines, for she taught crafts in the Texas Reformatory—she is a Texas girl, and graduate of the College of Industrial Arts in Denton; also in the Northwestern Settlement, Chicago, and in the New York "Lighthouse."

Mr. G. Ross Thomas is treasurer of the Marathi Mission. He is an alumnus of Wesleyan University; took his Master of Business Administration degree from Harvard University, and after some insurance experience was sent to India seven years ago. Mrs. Thomas, a Mt. Holyoke College alumna, was assistant psychologist at Perkins Institute for the Blind before her marriage, and has been in charge of the American Mission School for the Blind in Bombay.

Dr. Walter F. Hume's parents, grandparents, and great-grandparents were American Board missionaries. He is a Yale alumnus, with his M.D. from Columbia; was Medical Officer with the A. E. F. in France; and went to India sixteen years ago. There he is on the

MR GILBERT

DR WALTER HUME

staff of the hospital at Wai. Mrs. Hume is graduate of a kindergarten training school and did settlement work in New York for eleven years before her marriage.

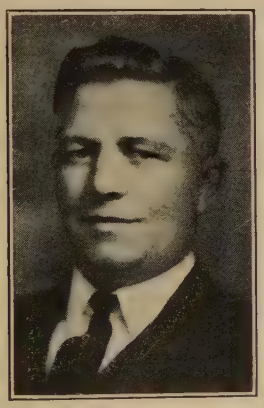
Katharine Mix, R.N., is also on the staff of the hospital in Wai. She is daughter of Rev. Clifton Mix, Secretary Emeritus of the Worcester City Missionary Society, is an alumna of Middlebury College and the Peter Bent Brigham Hospital in Boston. This is her first furlough.

In Memoriam

Abram W. Sparks

Our fellowship was deprived of a man of effervescent good will in the premature death of Abram W. Sparks on May 2 as a result of complications arising from an operation.

Abram Sparks was both a man of the soil and a teacher before he became a



Mr. Sparks

minister. He was born and brought up on a farm in Pennsylvania, where he attended a one-room school until he was sixteen years of age. After a single term in normal school he began teaching when only seventeen years old. For nine years he combined winter school teaching with summer school going. In 1912 he entered Defiance College, where he completed two years of high school and four years of college in five years, graduating in 1917.

From college he entered the ministry, although retaining much of his early bent towards teaching. For two years he was pastor of the Christian Church at Argos, Ind. From 1919 to 1921 he served under President Frank G. Coffin as dean of Palmer College in Missouri. The academic year of 1921–22 was spent at Defiance College, where he earned his Master's degree. Then followed four years as field secretary of the Ray's Hill and Southern Pennsylvania Conference of Christian Churches. In 1926 he became executive secretary of the Department of Home Missions and Church Extension of the Christian Church, where he continued until the merger of the Congregational and Christian churches. From January 1, 1932 until April 1 of this year he was associated with Malcolm Dana in the Town and Country Department of the Church Extension Boards. During the past year he was also pastor of the Murlin Heights Christian Church of Dayton.

There was nothing that Abram W. Sparks enjoyed more than teaching a group of rural pastors. He was never happier than when attending a summer conference or institute.

He is survived by his wife and five children.

William Bergen Stelle

William Bergen Stelle, D.D., for thirty-seven years a missionary to China, died of pneumonia at his home in T'ungchow early Wednesday evening, March 6, after an illness of about ten days.

Mr. Stelle was born in Jersey City, N. J., February 28, 1866. After completing his secondary education he engaged in business for five years before entering Colgate University from which he was graduated in 1894. From Colgate Seminary he transferred to the Divinity School of Yale. In 1910 he was awarded the degree of Master of Arts from Yale, and in 1925 the honorary degree of Doctor of Divinity from Colgate. He was a member of the Delta Kappa Epsilon fraternity and was also elected to membership in the honorary scholastic society of Phi Beta Kappa.

He first came to China in 1898 as an associate of Dr. Gilbert Reid in the International Institute. The Boxer Rebellion found him in Peiping, where he underwent the siege in the British Legation. In 1901 he joined the North China Mission of the American Board, and in 1903 was married to Elizabeth Sheffield, daughter of Dr. D. Z. Sheffield, for many years president of the North China Union College. In this period of reconstruction he played a very important part in the rebuilding of the compound in Peiping, and it was under his direction that the beautiful church in that compound was built. It has often seemed to the writer that this church may well stand as a permanent memorial to Mr. Stelle.

All of his life in China was spent in the neighborhood of Peiping. For many years he was in charge of evangelistic work; for some time he also served as principal of Yu Ying Academy, then in its formative period. After 1917 his home was in T'ungchow, and his chief interest and responsibility was in connection with the nurture of the many churches and Christians in the country field of the combined Peiping-T'ungchow Congregational Association.

Such are a few of the bare facts of Mr. Stelle's life. He reached the age of retirement last year, and it required the special permission of the Board for him to remain on the field. He and Mrs. Stelle had hoped to enjoy a number of years of further service among the country churches into which they had already built so much of their lives, service unhampered by any administrative responsibilities. He wanted to get out among folks, common folks, the story of whose joys and sorrows he was never too busy to listen to. His life was full of those little unremembered acts of kindness and of love.

The compassion he always felt for the helpless was especially evident during such times of catastrophe as the flood of 1917–1918, when he gave himself unstintedly to the relief of suffering. For this service he was among those decorated by the Chinese government.

Cheng Tao T'ang was packed on the afternoon of Saturday, March 9, for the funeral services. The representation from the country churches was especially large. The ceremonies there and at the grave in the Martyrs' Cemetery were simple and quiet, bearing the highest kind of tribute to him in whose memory we had met.

Of his three children only one is living: Charles Clarkson, now doing special work in the University of Chi-

cago. His daughter, Elizabeth Russell, died in 1917, and a son, Bergen Sheffield died in 1930 while serving on the faculty of Yenching.

EARLE H. BALLOU, Peiping

Impressions of Mr. Stelle: Simple-hearted Christian faith shone out of his talk and life consistently, even in the face of terrible family losses by death; he was unceasing in his devotion to his country field, with Mrs. Stelle, living in the country people's houses for weeks on end; he was determined to carry out whatever he started; once, to keep an appointment, pushing his bicycle in the teeth of a blizzard, after a fearful trip. He gave jolly, hearty greetings to any man, woman, or child whom he might meet; he believed the best of people whom he trusted, and was loved and trusted by all the Chinese who knew him.

ALICE BROWNE FRAME

"Mother Wilson"

That is what the Island children called Louise Eliza Wilson when, at twenty-four, she went to them to be not only mother, but sister, counselor, spiritual guide, teacher, nurse, and even, in emergencies, physician and surgeon.

Her early life had prepared her for this. Her parents came from New Zealand to Sonoma, Cal., where Louise was born, the first of a group of native sons and daughters. The home itself was a schooling: the wonderful mother was what her daughter came to be—a woman of strong religious convictions, firm faith, and dependence on prayer. When she died Louise, at twelve, left school and became indispensable to the large family, the care of the younger children largely falling to her.

Miss Wilson was the first missionary sent to Micronesia by the Woman's Board of the Pacific, which had a very tender interest in this nearest neighbor. For fifty years the children of the United States had made the *Morning Star* their project, and the West had done its part with great enthusiasm. How fitting that Louise should be its gift!

What a joy it was to her to be welcomed in July, 1893, by loving obedient pupils to the island of Kusaie, once the scene of ignorance, superstition, and revolting cruelty, and to hear their sweet singing.

She began with forty pupils. Some had come from distant islands and could only go home by the mission ship, never oftener than once a year. There was a depressing heathen background, with temptations hard to resist. There were heartaches and disappointments. But transformed lives filled Miss Wilson's soul with hope. "This is a blessed work," she wrote; "God alone knows how happy I am in it, and how hard it will be if I am ever called to give it up."

After her first furlough, her health recuperated, she was delighted to be at work once more. But the loss of the ship soon made it necessary for her to return to the United States to plead for a new schooner. She had the pleasure of seeing her task accomplished, and was a passenger on the *Morning Star*, Number Five, which sailed from Boston June 11, 1904, going by way of the Mediterranean and the Red Sea, and delayed by a monsoon.

The next April a fearful tornado swept over the Islands, leveling all the houses on Kusaie and Ponape. Her girls escaped from their building, but Miss Wilson was struck in the back by a flying piece of wood which inflicted an injury from which she never fully recovered.

She needed immediate relief, but for five years was unable to leave her girls; there was much uncertainty and distress in the Islands.

When she returned to San Francisco she received the most skilful medical and surgical treatment. But she could not return to Micronesia.

Grateful for the tender care that has always followed her, eager for the rest that remaineth, she slipped away in her sleep in the early morning of March 13.

Calm, steady, courageous, persistent, and devoted, she leaves to us the legacy of the faith which never failed her.

MYRTIE H. WAGNER

The Chronicle

FURLOUGH AUTHORIZED

April 9. Miss Mary W. Hurlbut of the West Central Africa Mission, beginning immediately for health reasons.

* * *

SAILED FOR THE FIELD

April 5. From New York, Miss Ella C. Hoxie, returning to the Marathi Mission.

* * *

ARRIVAL ON THE FIELD

March 20. In Madura, India, Rev. and Mrs. Ralph R. Keithahn, returning to the Madura Mission.

* * *

ARRIVALS FROM THE FIELD

April 30. In New York, Mrs. James Hunter of the Canadian Board in West Africa.

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1935 PROGRAM

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MISSIONARY CONFERENCE . . . . . July 5 - 13
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April 30. In San Francisco, Miss Katharine Mix of Wai, India.

April 30. In San Francisco, Mr. and Mrs. G. Ross Thomas of Bombay, India.

May 5. In Montreal, Miss Mary W. Hurlbut of the West Central Africa Mission.

May 7. In New York, Miss E. Loleta Wood of Rahuri, India.

May 12. In Boston, Mrs. Rachel C. Felt of Sholapur, India.

May 13. In Boston, Mrs. Edgar M. Flint o fMadura, South India.

May 14. In Seattle, Dr. and Mrs. Charles L. Gillette of Foochow, China.

May 18. In Boston, Miss Olive E. Nicholson, of Sholapur, India.

May 20. In New York, Dr. and Mrs. Walter F. Hume of Wai, India.

May 28. Due in New York, Mr. and Mrs. Frank L. Huntley of Kyoto, Japan.

June 10. Due in New York, Mrs. Everett C. Blake of Merzifon, Turkey.

June 25. Due in Seattle, Rev. Paul R. Reynolds and family; Rev. Lewis L. Gilbert and family; and Alice and Margaret Wickes, of the North China Mission.

* * *

MARRIAGE

March 20. At Canton, China, Miss Eudora M. Fredendall, formerly teaching in Bridgman Academy, North China, and Mr. M. J. McLaughlin of the British Consular Service.

* * *

DEATHS

March 13. At Berkeley, Calif., Miss Louise Eliza Wilson, missionary to Micronesia 1899–1909.

May 2. In Dayton, Ohio, Rev. Abram W. Sparks, Assistant Director of the Town and Country Department of the Church Extension Boards.

May 3. In Cambridge, Massachusetts, Mr. Charles S. Olcott, Director of *The Missionary Herald*.

May 7. In Philadelphia, Rev. C. W. Carroll, formerly supt. of Middle Atlantic and Pennsylvania Conferences.

BIRTHS

May 2. At Albemarle, N. C., Esther Carol, daughter of Rev. and Mrs. Arnold Slater.

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Prayer Topics

Pray for the South Africa Mission as it celebrates, June 15 to July 1, the Centenary of its founding. (See page 282.)

Pray for the Grand Rapids Association and the women who are striving to keep alive the interest of their churches in higher ideals of service. (See page 274.)

Pray for the people of the great Southwest, struggling courageously in the midst of vicissitude. (See page 273.)

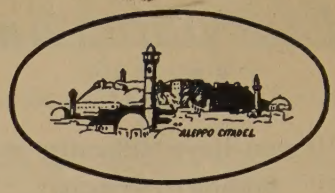
Pray for the Ryder Memorial Hospital in Puerto Rico, that the problems of its staff may be wisely solved, and that it may accomplish a great work for the community. (See page 271.)

Pray for the Christian Rural Service in Kiangsi and in other areas of China. (See page 243.)

Pray for the Christians of Japan who are faithful to the ideal of peace. (See page 259.)

Pray for the graduates of Blanche Kellogg Institute and their influence on the communities in which they live. (See page 247.)

Pray for the great church in Bailundo, West Africa and its pastors. (See page 250.)



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The Annuity Fund is a scientific contributory plan by which a minister may safeguard his age and provide incidental benefits for himself in the event of disability, and for the family in case of his untimely death. Membership, December 31, 1934, 2,980. Assets, $5,879,226.

The Pilgrim Memorial Fund is a permanent foundation, held in trust by the corporation for the General Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1934, $4,997,943.

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287 Fourth Ave., New York City

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is Commission of the National Council is also the official committee of each the Missionary Societies and of the General Convention of the Christian urch "for the purpose of disseminating information, cultivating interest d procuring funds." It is also charged with co-ordinating the administran of the Missionary Societies. For information address the Commission in w York or Rev. Howell D. Davies, Regional Secretary, 19 South La Salle , Chicago, Ill.; Rev. Judson L. Cross, Regional Secretary, 14 Beacon St., ston, Mass.

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287 Fourth Ave., New York City and
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